


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# CHRISTIAN WORK

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## ON SOME SOCIAL FRUITS OF WORK AMONG THE POOR.

BY W. G. BLAICKIE, D.D.

FEW operations have so wonderfully illustrated the parable of the mustard-seed of late years as missionary work among our poorer or more neglected classes, when prosecuted in the spirit of earnest Christian love. In cases far too numerous to be even referred to, there has been a marvellous growth and expansion; one thing has led on to another and another, until the number of successful and most useful plans has become legion. The well-known volumes of Miss Marsh, Mrs. Bayly, Mrs. Ranyard, and Mrs. Wightman abundantly verify this remark. Not the faintest dream had these excellent ladies when they began their plans whereunto this thing would grow. Their first feeble efforts were indeed like the mustard-seed; but, sown in faith and love, and watered with tears and abundant prayers, the seed became a great tree, in whose branches the fowls of the heaven have made their nests.

From the earnest prosecution of district visiting and collateral labours, many a flourishing congregation has arisen. In no place has this been more remarkable than in the old town of Edinburgh. The marvellous Christian sagacity of Chalmers has been wonderfully justified in the numerous territorial congregations that have been gathered there during the last eighteen years.

In other cases, where congregations have not been formed, but where operations have been carried on under the influence of that beautiful Christian spirit that yearns for the salvation of the lost, the results have often been wonderful. We have before us, brought together we may say at random, many interesting narratives illustrating this remark, from which we select one or two samples.

In a little volume called "Winter Work," we have a narrative of the efforts of a young English

labourer in Clifton, who out of a wage of but eight shillings a week hired a room for half-a-crown weekly, gathered together a large number of the worst characters in its neighbourhood, and though in a year or two he himself sunk, poor fellow, under his ceaseless labours, his humble meeting became the parent of a temperance meeting, a mothers' meeting, a ragged school, a Saturday evening coffee and reading meeting, a lending library, and a Biblewoman's mission.

Another narrative before us tells us how a farmer, in a secluded part of England, looking on the fields around him, "white unto the harvest," invited the labourers on his farm to meet him and his family at their Sunday evening worship; nine out of twelve came at the first meeting; he read a portion of the Pilgrim's Progress, and three chapters of the Bible, inviting them to return next Sunday, and bring any of their families or neighbours with them. The number gradually increased, until his room was crowded, there being sometimes eighty persons present in a room only 18 feet by 14.

Another narrative bears on the labours of Mr. John Ashworth, of Rochdale, narrated by himself in his "Strange Tales from Humble Life." He tells of a visit to London, and of the impression made by the sight at once of its magnificence and its misery, and how no place produced so deep an impression on his mind as the "Home for the Destitute." The effect of much ruminating was a resolution, when he should return to Rochdale, to open a "chapel for the destitute." Having hired a room, and got handbills printed, he went to all the lodging-houses and barbers' shops of the town, requesting permission to hang up his cards. On the morning of the Sunday when he was to begin his work, he proceeded to walk through the back

streets and low places, inviting everyone he could fall in with. In the afternoon he entered a low lodging-house, and asked permission to see the inmates. There were sixteen of them, men and women of the lowest type. By kind and adroit management, he succeeded in getting a promise from "Bill Guest," the very wildest of the lot, to come to his meeting, and all promised to come if Bill went. And Bill did go, and not one of the rest showed the white feather; there were in all seven-and-twenty present. "I began to tell them," says Mr. A., "all about my reasons for beginning a place of worship for the destitute, of my visit to London, what I saw there, and the vow I made; told them of my own conversion to God, how long I had served him, and how happy I was in his love; but, above all, told them of the love of Jesus Christ in dying to save their souls from hell, and bring them to heaven; pointed out the dreadful consequences of rejecting God's mercy, and the misery of a life of sin, and besought them all at once to seek salvation through the shed blood of the Redeemer. I have spoken to many congregations, but to none more attentive than these twenty-seven. O how my soul did yearn in love to those miserable beings; the young prodigal, the wanderer from home, the wretched son of praying parents" (with whom he had met before) "writhed in agony; some wept, and all were serious. I then proposed prayer, but told them they might stand, sit, or kneel, just as they liked; but they all knelt down, and, ere we rose, the Spirit of God worked with power. "Lis Dick," and the old man with the large spectacles remained on their knees after the others had risen; they both afterwards confessed that they had not prayed for years before." This meeting was the commencement of a series of meetings and operations among the wildest waifs and outcasts of the neighbourhood, which only want of space prevents us from noticing more fully.

The writer had the pleasure, a few weeks ago, of attending a very large and most interesting meeting in a large town in Scotland, strikingly illustrating the remarkable results of persevering loving labour among the poor. A Sunday morning prayer-meeting had been attempted to be carried on among the carters of the town—a large class, exposed to much temptation, and leading almost necessarily a somewhat irregular life. The meeting did not get on very well, and seemed likely to expire, when a person of a thoroughly Christian spirit, who though risen had begun life himself as a workman, resolved to throw himself into the cause. Every Sunday morning, leaving his own house at a quarter to nine, he reached the place of meeting by a quarter past nine; and besides giving his own service to the meeting, and bringing forward others to help, he was unwearied through the week in his efforts to interest the carters; watching every man of them, nodding or chatting to his acquaintances, inducing them to speak to their acquaintances, getting some to come in their every-day clothes (they had time

to change them before church), so that those who had no Sunday clothes might not have an excuse for staying away; providing books and tracts suitable for their reading:—being all the while engaged himself at the head of his private business establishment. The meeting attended by the writer was a *soirée* of the carters and their families, at which 150 were present, all dressed quietly but most respectably, showing, by the speeches of some, and the bearing of all, how beneficially the labours of their Christian friend had told on them; and testifying their gratitude by the presentation to him of a handsome testimonial.

We have taken more space than we intended in noticing these operations, for our more immediate purpose in this paper is to advert to some of the social improvements to which visiting among the poor has led. As our first head, we shall speak of

1. *Domestic Improvement.*—One of the very first and strongest of the impressions made on any Christian visitor of the poor in large towns invariably is, that better houses are indispensable for their Christian elevation. Even the most ordinary domestic graces cannot find nourishment enough to subsist on in hovels. We need not elaborate a point universally conceded.\* And it is hardly necessary to say that Christian district-visiting has given, as it ever must give, a great impulse to the movement for better houses. Into many details we do not here enter; but we are glad of the opportunity of referring to a *most interesting* movement in this direction, now advancing with great efficiency, in connexion with one of the most vigorous of the territorial congregations in Edinburgh—that of Fountainbridge. A short time ago, sixteen members of that congregation, belonging to the working class, joined together to build themselves houses. The success of their scheme led other sixteen to follow their example. A third sixteen we understand are now at work. The houses are built partly through the aid of Building or Investment Societies, as in other cases, but the scheme derives both an interest and an impulse from its immediate connexion with missionary work. In "Ragged Homes, and How to Mend them," and its companion, "Mended Homes," many useful hints may be found on this subject. No district-visitor can be doing rightly who does not give earnest attention to promote the comfort and order of homes.

\* We have just lighted on an interesting illustration of this fact. In that profoundly interesting and affecting book, "Memoirs of Jane Cameron, a Female Convict, by a Prison Matron," a work which, among other things, gives a most frightful view of the condition of the Glasgow Wynds, before Dr. Buchanan planted his Wynd Church, and Mr. McColl began his work of reformation, it is incidentally mentioned, that when in prison, Cameron was as remarkable for her desire to keep her cell neat and tidy, as formerly she had been notorious for utter disorder and carelessness. Her explanation was what might have been expected. In the dens she lived in when free, no effort could ever make things look well, and the attempt was not even made; in the prison-cell everything seemed to invite her to order and cleanliness, and there, of all places, the crushed instinct began to operate.



It is marvellous what results may proceed from even trifling improvements at home. We know of a case where a clean table-cover was the means of reforming a drunkard. A woman had attended a mothers' meeting, and through Divine grace was greatly changed. One night her husband stayed out drinking until one o'clock in the morning, having spent all the money in liquor which had been given him to buy materials for his work for the week. On returning at this unseasonable hour, he found his patient wife waiting for him, a clean white tablecloth was spread, and the supper, which she had taken some pains hours before to prepare for him, stood ready on the clean hearth, beside a bright fire. The cloth was a new one; he looked first at it and then at his wife, and said, "You don't deserve this behaviour now, though you once did. It's time I gave up. I'll sign, that I will, and give up drinking."

Two institutions that have sprung from district-visiting are specially adapted to promote domestic improvement; one is, mothers' meetings, and the other, the mission of Bible women. At mothers' meetings every topic that bears on domestic duties and difficulties should be unceasingly brought forward. The Bible woman can and should help those who are willing to help themselves, in carrying out the suggestions; and can besides introduce the subject, both in theory and practice, in houses where the inmates are too sluggish to attend the meeting. We shall have to notice some very interesting operations of this sort immediately.

2. *Promotion of Provident Habits.* — If the wretched influence of their dwellings on the character of the poor be the first deep impression made on the district-visitor, the second unquestionably—perhaps it is even the first—is, the awful and manifold ruin caused by drink. Into this wide and frightful subject we cannot here enter. Probably it is to the influence of drinking habits, directly or indirectly, that the great improvidence often found among the working classes is to be traced. Certain it is that one of the most important social lessons that can be taught is the value of money, and the wonderful effect of many little things in making a "mickle." In this way there can be no manner of doubt that district-visitors, including especially the Bible woman, have done, and may yet do, immense good. In every mission district a bank of some kind is indispensable. It is amusing to observe the incredulous wonder with which many who have never made a calculation all their life, learn, or still better, receive, the results of a series of small deposits. It is amazing, too, what may be done by receiving in small instalments payment for articles very indispensable, but otherwise beyond the reach, or fancied to be beyond the reach, of many. Soon after the Bible women began their labours in St. Giles's, it was discovered that a vast number of the people had no beds. They lay all night on heaps of rags, in their filthy day-rags, and some had never once slept in a bed. Up sprung a

plan for providing them with a good tick and flock bed for six shillings each, payable in instalments of sixpence. Previously the people had been taught to purchase Bibles by periodical payments in small sums, and it became the easier to induce them to buy beds. In one morning a Bible woman collected 2*l.* 15*s.* in sixpences for beds. She had filled her list, or she might have got double the sum. Nineteen out of every twenty sixpences, an old woman assured her, would have gone for gin. Schemes for providing clothing have been organised on the same principle. Of course it is not to be supposed that the steadier portion of the working classes are equally improvident; yet doubtless there is great room for doing good among them, by directing their attention to facilities for securing the best use of their money, and especially for warding off trouble and misery in the future, by care and forethought for the present. The argument against drinking drawn from its expensiveness, is not the highest, but it is fitted to arrest attention, to awaken thought, and to make the drunkard feel what a fool he has been. On a rough average, if you multiply the population of any district by two, you will get the number of pounds spent annually by the people in beer, spirits, and tobacco. One hundred families, numbering about 500 souls, spend at least 1000*l.* annually on drink. What incalculable good would result if it had a better destination!

3. *Improvements in Social Intercourse.* In almost every case where missionary work has been carried on, it has been found not only that there is a loud call to endeavour to give the people new ideas on the subject of social intercourse and enjoyment, but that when tea-meetings are held with them, and kindly, improving words spoken, they enjoy them amazingly, and the other operations advance more pleasantly afterwards. Two young men in a western county in England, wishing to try some means of reclaiming the drunkards of their village, recently hired a room in a cottage, had a comfortable tea prepared, and invited several of this class to come and partake of it with them. Six of the worst came: they conversed with them kindly and affably during tea, and afterwards the conversation was led to subjects of higher interest, and portions of "Light for the Line," and "Our Father's Care," were read. They endeavoured as simply as they could to tell them why they had asked to see them, and to point them to the means whereby they might be rescued from their present condition of vice and misery. A portion of Scripture and prayer then closed the meeting. The men were moved even to tears, and warmly expressed their thanks. (On a subsequent occasion as many as nine came.\*

\* For this, and one or two other facts in this paper, we are indebted to an interesting pamphlet giving an account of a meeting lately held by Members of the Society of Friends in London, to consider the best means of promoting the moral and religious welfare of the ignorant and depraved amongst their neighbours.

Of course, there is something to be ascribed to novelty, in explaining the effects of such meetings. And when the novelty wears off, and they become more ordinary, the pleasure may doubtless be less. But by that time, it is to be hoped that new ideas will have been gained as to what constitutes social enjoyment, and the manifold sources of healthy happiness which are available for the Christian poor. We never can forget the first occasion on which we were present at a tea-drinking given to a mothers' meeting. At first it looked sombre enough. The faces were many of them haggard and prematurely old, and the long lines down them told of an ever-pressing burden of sorrow and anxiety. Then came the tea—and the faces seemed to brighten a little. Then diagrams and addresses, and a few jokes—old enough and poor enough, no doubt, but enjoyed as much by that meeting as if they had been the best things ever spoken. We never had clearer proof that *humour* is essentially a divine gift, graciously designed for very blessed purposes, if it could only be rightly used, in this fallen and miserable world. The long lines of care disappeared from the faces, and cross lines of joy and mirth began to appear. It seemed like an entrance into a new world. One woman afterwards said it was like heaven. Another emphatically remarked, it was just glorious. Facts like these throw a painful light on the dull, dreary, joyless life that is spent in thousands of dwellings in all our large towns. No wonder that men and women—women especially in feeble health—become spiritless, nerveless, and powerless for good, and allow themselves to float down any current that comes upon them. But it must not be supposed that any sort of quiet social meeting would have an equally powerfully and animating effect. It is their connection with the glorious Gospel of Christ that gives their peculiar brightness to such meetings as we have been referring to, and to other social improvements referred to in this paper. It is the message of God's great love and mercy in Christ that makes the possibility of a new and happy life credible to the careless and the guilty, and that supplies the glorious element of hope. This is indispensable. You cannot have sunshine without the sun.

4. *Recreation and Amusement.* The necessity of suitable recreation and amusement for working people is by none more readily admitted than by the more intelligent class of Christian labourers among them. It is felt that our nature needs recreation, and that if recreation of a good kind cannot be obtained by the people, pernicious amusements will be resorted to. The public-house cannot merely be put down—it must be superseded. The dancing "skeel," into whose pernicious influence the "Memoirs of Jane Cameron" give us a lurid insight, must be replaced by some kind of recreation which will attract without destroying the young. Perhaps the most interesting and hopeful class of institutions for promoting recreation and improvement together that have yet been started is

that of workmen's halls and clubs. A considerable number of these have been formed in England, in some cases not altogether successfully, but in other cases triumphantly so. At the Potteries, near Kensington, and at Duck Lane, Westminster, clubs have been formed that have been most successful, and have done much good. A hall is opened, provided with newspapers and magazines, a comfortable fire, bagatelle tables, chess and draught boards, and other games which may be carried on without gambling. Tea, coffee, and other wholesome refreshments may also be obtained. The members subscribe a certain amount weekly, usually a penny, in some cases more. These subscriptions are barely sufficient to carry on the club, so that the initial expenses of furnishing, &c., have to be provided by the public. A smaller room is set apart for business meetings, as of benefit societies, building clubs, or loan clubs. A third room is available for quiet reading, or for the conducting of a class, if such be desired. In the large room, there is often a weekly reading, or a musical entertainment, or better still, readings and music combined. Sometimes there is a *conversazione*, where the families of the members meet together in a friendly way. The idea is excellent. And generally the management is good. The management is in the hands of the members—an excellent arrangement, because thereby they are led to take much more interest in the success of the institution. To these clubs, a member may take his friend of an evening, in place of the public-house. Here apprentices and young journeymen, who often live in lodgings, may find an opportunity of pleasantly and profitably spending their evenings, in place of going to the theatre or the dancing saloon.

It has sometimes been hinted that these clubs may tempt people to forsake their homes: the comforts to be found here may lead them away from their own firesides. But, on the other hand, may not the guardians of their firesides be stimulated to endeavour to rival the club-room? In practice it has been found that even in this respect the effect of the club has been beneficial. Mrs. Bayly says: "One result of this work I must mention as having struck me very much. Several men, constant attenders at the hall when it was first established, are now seldom seen there; and in many cases I find they are spending their evenings in their newly-found homes. Only last week I met two of these men, and in each case I said, 'I seldom see you at the hall now.' The one replied, 'No, ma'am, you see I have got a home now, which I never used to have, and I stays there now, and teaches my boys, for I neglected them long enough, poor things.' The other said, 'Why, ma'am, I like the hall very well, but since I have had a good home I find there is no place like it. I have took to reading my Bible a good deal lately. I takes it off the shelf after tea, and I likes it so much, I don't care to go out.'" The promoter of the Duck Lane Club says:—"One woman told me it was a blessed place, for now she had no anxiety



about her husband, for she knew, if he had a hundred pounds in his pocket when he went to the club, it would be safe, and he would bring it all home. Another woman told me that if anything were to happen to the club it would be the greatest misfortune that could happen to the wives. While another said, if I ever should think of shutting it up, there would be a revolution among the women, and they would all come in a body to beg me to keep it open."

We could have wished that our space had permitted us to say a few words of another department of social economy which has, we may say, started into existence of late years—that which relates to skilful *cooking*. Cooking depôts, arrangements for enabling open-air workmen to take their food comfortably, soup-kitchens, and classes for instructing young persons to cook with economy and efficiency,

are all in the catalogue of improvements that have sprung out of the interest recently begun to be taken in the condition of the poor. Such things are natural developments of the practice of district-visiting, when undertaken and prosecuted in the right spirit. They serve, among other things, to show what a blessed thing district-visiting is, when wisely and kindly carried on, and what manifold opportunities it affords for the talents of all. In its highest aims, it demands an extraordinary measure of the spirit of love, faith, patience, and prayer. The fields are white unto the harvest, but many who might be labouring in some part of them are standing in the market-place idle. The work is noble and most blessed; twice blessed in the highest sense; it associates the worker directly with the Son of God; and it is the best rewarded of all employment.

## GLIMPSES OF PATAGONIAN LIFE.

BY THE REV. ALLEN W. GARDINER.

ON reaching the Patagonian shore at Puntarenas (Sandy Point) we visited the natives in their tents. The tolderia (pronounced toldereea), or encampment, was close to a beautiful stream of water, and their horses were grazing near, or lying down in the shade. A great variety of dogs, some of very large size, bounding out from amongst the teuts, usually make the first approach to the homes of these wild people rather perplexing to strangers; for it is not without hard words, and sometimes still harder blows from the proprietors, that the canine race subside sufficiently to enable one to walk along comfortably. Several of the Patagonians besides Casimiro were able to converse in Spanish, from their intercourse with Spanish settlers on the river Negro, and here also at Puntarenas, with the Chilenos living in the fort. But we soon found that their knowledge of Spanish was limited to a few colloquial expressions, and their pronunciation was harsh and guttural in the extreme. Returning on board, Mr. Schmid carefully systematised his notes; and I worked up a few sketches of the Patagonians, their tents, horses, &c. At last we had been somewhat successful. Two of the principal amongst the four Patagonian chiefs, Casimiro Coyle-Watcha and Asqua, had been entertained on board, had exchanged presents with us, and made mutual promises of friendship and hospitality. It had long been the desire of Mr. Schmid to devote himself to this special branch of the Society's labours, and to acquire the Patagonian language with a view to the translation of the Scriptures, and with the hope of introducing amongst these poor Indians the leaves of that Tree which God hath appointed to be for the healing of the nations. It appeared to Mr. Schmid that, as a necessary preliminary for this important undertaking, it would be desirable to domicile himself amongst the Patagonians for

a year, and, at the end of that period, to select some suitable basis for the formation of a missionary station, and for the prosecution of evangelical work, amongst them. And this present opportunity took so strong a hold upon his mind, that, regarding the circumstances of our visit side by side with his carefully premeditated plan, he came to the conclusion that most decidedly a providential opening lay before him. In all thy ways, saith God's Word, acknowledge Him, and He shall direct thy paths—not the singular, "path," but the plural, *paths*, as contradistinguished from *ways*. And here was a ease in point. The high-ways of mission duty and mission life had now brought him into by-ways. A plain, clear, manifest road ended apparently in the obscure tracks and the hidden paths of an Indian trail. Our science, art, and experience were all alike at fault. The quadrant and the sextant would give no sign. The chronometer, barometer, thermometer, and sympiesometer, had all various readings, but no answer for him. The compass-needle was as futile in this matter as if it had lost its polarity. Navigation laws, tide-tables, and logarithms might be consulted, yet still  $x$  would = the unknown quantity. And where now was the promised direction—the covenanted guidance—those sealed instructions which on special days of emergency the soldiers of the Cross expect, and never expect in vain?—All right, and all ready to hand: For, whilst the Book of God's Word is the appointed channel of spiritual affections into our soul,—whilst the Book of God's Works is the best theme of study for the intelligence of our mind,—so is the Book of the Providences of our daily life the right topic for counsel and meditation, when our course leads us from the clear and open sea into the intricacies of coast navigation; and just as then the mariner has to feel his way with the

lead, so has the Christian pilgrim to go prayerfully and carefully along, sounding, as it were, with his conscience, and waiting for a pilot-boat and a pilot's voice to conduct his vessel safely and surely past the shoals and the shallows around him. Now the events of the last few weeks had done much to solve this problem. From the river Santa Cruz, where we meant to go, we had been driven by storm and tempest. From Laredo Bay, where we had waited many days for the Patagonian chiefs, we had sailed at last without any success. At Port Famine we were likewise similarly disappointed. But now, at last, after a protracted cruise, and encountering much adverse weather off the Falklands, besides tedious navigation in the Straits, the clouds of uncertainty were gradually passing away, and the right method of commencing this very difficult work—the right place from which to undertake it—the right men to enlist as a native agency, to protect a pioneering effort—and exactly the right train of influences for impressing their minds favourably to ourselves—now hove in sight. In a word, the remarkable sequence of these several important links in the chain that now appeared to connect our Society's wishes with the good feelings of these representatives of a Patagonian tribe, constituted to the mind of Mr. Schmid so strong an invitation on the part of aboriginal heathenism for the approach, support, and sympathy of the Christian church, that after conscientious deliberation on the subject, he resolved to embrace the opportunity, and the following summer to enter upon this hitherto untried and untrodden path of duty, to come forward as the pioneer of Christian truth and Christian love, and to wander with these wandering tribes, who, skilful as they are in navigating their own moors and plains and never losing themselves in the monotony of their dreary landscape, have as yet no guide to show them the path to Emmanuel's land; no voice crying in their wilderness to prepare the way of their Lord; no evangelist to say to them, in the words of Scripture, Where art thou? or, Whence comest thou, and whither wilt thou go?

One slight practical difficulty still remained to be surmounted. It was Mr. Schmid's wish to have a Patagonian horse taken over to our station on the Falklands in order that he might learn to ride, as a very essential preliminary to his proposed adventure. Casimiro, on being referred to respecting this subject, immediately promised a horse, and dispatched an Indian to catch one. The man returned with a white horse, but the animal looked so thoroughly old and worthless, that I told the chief he would not do. He said that he imagined we should like him from his being so white probably, but seeing no reason why white men should be compelled to ride white horses, I offered him ten dollars and a coloured blanket for a bay horse that belonged to him, and after some Indian hesitation, he consented, but warned me that he would be drowned coming on board, which doubtless would

have been the result with an Indian on his back. But I told Casimiro that if he would undertake to see the horse safe on the beach, he might leave the rest to me. Accordingly about an hour-and-a-half before high tide, we shifted the schooner close in and dropped a kedge (light anchor) under foot just to hold her for the time. It was a favourable afternoon for the experiment, as the weather was moderate and very little surf on the shore. Our long-boat was at the station, and we had no boat on board large enough to carry a horse, and consequently I was obliged to make preparations to swim him off. Landing in our whaleboat we found the Indians duly waiting for us on the beach, with the bay horse in readiness. There was no time to lose as the tide was nearly flood, so I set to work at once and requesting one of the Indians to ride the horse down to the water's edge, proceeded to make a long line fast round his neck and also placed a halter on him with a short cord attached. I then had our boat launched, and taking the end of the long line made it fast to the thwart of the boat, but with sufficient line run out to prevent any sudden jerk of the horse bringing us broadside on to the swell. As soon however as the boat was fairly clear of the surf, I ordered the men to give way, and at the same time called out to Casimiro's people to drive the horse into the water. This they did in fine style, yelling and throwing shingle at him, and fairly frightened him out of Patagonia. He proved a capital swimmer, struck out vigorously and kept his head well above water, except for a few seconds in the heaviest part of the swell. As soon as he ceased plunging, and relaxed his efforts a little, I stopped the boat, and had the line hauled in till he was close alongside. Then laying hold of the halter and keeping his head up, we were once more dashing on full speed for the vessel. The Indians fully expected to see him drowned, and he would have been had we continued towing him astern with the long line, as directly his swimming powers failed him, the speed of our boat would have destroyed his balance, and he would have gone down bows first. But now close alongside, and with his mouth resting on the gunwale of the boat to secure his balance, he had only to resign himself to circumstances, and float swiftly on. I assisted him as much as possible by holding on to his mane and halter, and the sling being quickly adjusted on our arrival at the vessel, the astonished Patagonians saw the chief's horse passing from three elements, earth, air and sea, and ascending the deck of our schooner in an extremely short space of time. Two of the hands were at once started to rub him dry with long grass, and after this process he was covered up with blankets, and in an hour's time was feeding as quietly as though he were still on the plains of Patagonia. Lifting the kedge, the schooner was then hauled out to her previous berth, and the crowd on the beach departed, evidently in considerable amazement.

I had a stall rigged up for him in the waist of



the schooner, just abaft the end of the foresail boom. Keeping him well covered up and well fed, he performed the passage over to the Falklands in safety, and so Mr. Schmid went through his equestrian exercises upon a real Patagonian horse. On the 14th of April, 1859, Mr. Schmid commenced his lonely sojourn amongst the Indians, and bade adieu for a season to the civilised world. His notes, journals, vocabularies, and occasional sketches of remarkable objects form so complete a compendium of information, that the country quite ceases to be a *terra incognita*, and through the windows of his experiences we are able to obtain reliable facts and catch reliable glimpses of Patagonia and the Patagonians.

The Indians received him at first with feelings of suspicion. They are very much afraid of being bewitched, and did not at all like the idea of Mr. Schmid living in a private tent of his own, from which in the silence and solitude of retirement he might regard their proceedings by looking out of his tent door perhaps with an "evil eye." But his patience and tact, and what the French call *savoir-vivre* soon removed these superstitious scruples. But it was a long time before his refusal to smoke was at all acceptable to the chiefs, who felt pained at having to associate on terms of equality with a non-smoker. Gradually, however, Mr. Schmid's growing ascendancy amongst the tribe made him feel more independent of the caprices of the chiefs, and in a few months he found himself with entirely *carte blanche* as to his behaviour, being viewed in the light of a strange but privileged character. The "Caciques" finding their influence rather strengthened than weakened by his presence in the tribe, were almost invariably civil and respectful to him, and usually told off one of their own sons or immediate dependents to act as his attendant. But if they had to put up a little with Mr. Schmid's views, he had unquestionably to bear and forbear still more with respect to their manners and customs. At first the long monotonous rides in those dreary plains fatigued him terribly. "The road," he writes (describing his journey from Puntarenas Forest to Oazy Harbour), "ran along the beach at the edge of the woods, and a most horrible road it was; trunks of trees lay in the way; others were overhanging the track, and to pass round these we had to get down amongst the rocks and ride over large, wet slippery stones. At last we got to Laredo Bay, and then the Indians shaped an inland course, but the road if possible became worse. We had hitherto been riding amongst large stones and fallen trees, now we came to morasses, and several times had to pass large creeks. It was not till several hours after sundown that we arrived at our destination, and I had never been in the saddle for such a length of time before. While I was standing before the tent, which was now my shelter, many Indians were sitting round the fire, and one of them was making a most deafening noise with a pair of rattles made of guanaco skin and

pebbles. Though this concert was a sort of serenade in my honour, it added very much to my fatigue, and I felt thankful when they dispersed.

For many days after my arrival amongst the Indians, both young and old evidently regarded me quite as a zoological specimen; and what particularly excited their wonder, was to see me washing my face. Whenever they thought I was washing my face or hands, they used to crowd around and stare at me most intensely; but what they said, at that time I had not sufficient acquaintance with the language to discover.

Long journeys soon became more familiar to Mr. Schmid, though the constant recurrence of them, and the unsettled feelings produced by continual change, prevented him from feeling satisfied with his own progress in the language. "I have led a very wandering life," he writes, "these last five months, for it is very rarely that the Patagonians stop in an encampment more than one week. Three or four days, and very often one only, we rest, and so off again. Sometimes we journey for several days successively, either to follow the trail of the guanaco, or to find better pasturage for the horses; and sometimes, though not often, they seem to wander for the sake of wandering."

The only reliable published account of the Patagonians, besides the journal of Mr. Schmid, that I have met with, is the story of the mate of an American schooner, who for ninety-eight days was in captivity amongst them. A rather fanciful title,\* and a slightly exaggerated tone about it, gave me an erroneous impression at first, and I was disposed to doubt the authenticity of the narrative; but being struck with the long and technical descriptions incidentally contained, especially the minutiae of how they put up a tent, prepare their mantles, and bury their dead, I made very particular inquiries on the subject, and after conversing with a reliable person who had seen some of the boat's crew who facilitated his final escape, and hearing from Casimiro that persons have been detained by the Indians as captives, with the hope of obtaining a ransom for them, I see no reason for questioning its veracity, and in fact consider it as a rather useful supplement to Mr. Schmid's more laborious and extremely accurate manual of the aborigines in Patagonia. On one point Mr. Schmid, however, is directly at variance with the unfortunate mate. "I need not," he writes, "add anything more to disprove the fact of the Patagonians being cannibals, though they are looked upon as such, and are described in the little work entitled 'Life among the Giants in Patagonia,' as ready to kill the author of that work for the sake of eating him." The incident alluded to is recorded by the mate, Mr. Bourne, in the following words, and occurred in the month of June, 1849. "At the usual hour of rest an Indian made his appearance, and exchanged in an under tone a few words with

\* Life among the Giants.



the chief. Without comprehending a word that was passing, I could see by their significant glances that the conversation concerned me, and that it boded no good. The chief sat a moment in silence, then rose, and ordered me to follow him. We had proceeded but a short distance, when I saw a group of Indians sitting in a circle on the ground. The sight filled me with the most dismal apprehensions. There needed no wizard to tell the import of the scene. The fatal ring, so much to be dreaded by those who are cast upon the tender mercies of savages, was set for me. The suddenness of it aggravated the blow. It almost paralysed thought, and arrested my powers of motion. The catastrophe of the tragedy seemed now at hand, unless arrested by the interposition of a higher power. On my way to the dreaded spot, I sent up a silent supplication that He whose eye marked all my footsteps, and whose power was all-sufficient for my protection against the utmost peril, would keep me in this hour of my 'extremity,' and make it His 'opportunity.' Arrived at the ring, I found the Indians crouching down upon the snow, awaiting us with their cutlasses, and large knives tucked under their mantles—weapons they never carry except for immediate use. I was ordered within, and got as near to the 'cacique' as possible. The Patagonians began to talk together, and although their words were mostly unintelligible to me, yet the deadly malice that flashed from their eyes and kindled in their features, left no room to doubt the significance of their speech. A party of them were clamorous for my life, as they had constantly been; others appeared to be irresolute, and said little, but, so far as could be discovered, no voice was raised in my favour. The chief spoke last, and most anxiously did I scrutinise his face and action. I gathered that he was in favour of holding on a while longer, and reminded them of my promises—the presents they were to have themselves, the trinkets for their wives and children, and so forth. His remarks evidently had considerable weight,

and exerted a soothing effect. At this point I thought it best to come forward and endeavour to impress upon their minds that I was of some consequence in the world. Accordingly I launched forth in an oration, the chief acting as interpreter, and retailing my broken Spanish into their own guttural jargon, sentence by sentence. The sum and substance of my speech was to the effect, that if they were good and kind to me, I would be good and kind to them; but that if they did any harm to me, men would come from my country, carrying great guns and little guns, and their number would be as innumerable as the hair of their heads, and they would kill every one of them. Bring me (said I to them) down to a white settlement (Rio Negro or Santa Cruz), and I will order the white men to give you rum, tobacco, flour, rice, sugar, and tea. It was evident at a glance that my speech was seasonable, and took effect in the right quarter. Their eyes stood out with wonder, and the sternness of their wooden countenances was relaxed."

It will be observed that in relating this narrow escape, Mr. Bourne certainly makes no charge of cannibalism, nor implies any. But Mr. Schmid is quite correct in supposing that such was his opinion, and he gives his reasons for it in another part of his journal. I hold the same opinion, both with regard to the Patagonians and Fuegians, namely, that they *are* cannibals, not habitually and continually, but that they occasionally have a cannibal feast.

But I think it right to state that our late superintendent, for whose opinion I have the very highest respect, always maintained that they were not cannibals, and it would be a pleasure to me to follow this opinion. But, considering it very important to arrive at the exact truth in this matter, I shall refer in a subsequent note to this subject again, and narrate the facts and evidences which incline me to believe in this dark feature of aboriginal life.

## THEOLOGY IN HOLLAND.

BY A ROTTERDAM CLERGYMAN.\*

If you do not often receive reports about theology in Holland, it is not indeed because subjects worth mentioning are wanting. The contrary is true. I think there is, in these days, perhaps no part of Europe where, in proportion to the extent of the country, the Church of Christ offers a field of so much struggle and contest, where the great questions of the day are debated with more earnestness,—in a word, where intellectual and religious life, in all the variety of its forms and symptoms, reveals

more interesting facts to the eye of the observer who is not wholly a stranger to what is taking place. There is in this unlimited variety of discussions and dissensions nothing to be wondered at. Holland, indeed, is designed to be, more than any other land, the chosen battle-field of the most contrary religious opinions. Mark, in the first place, the geographical situation of the country, its position and size, and the truly cosmopolitan character of our mercantile people. By our wants and customs we are in continual contact with all neighbours around us. Our frontiers are too limited to give our people anything of the proud self-sufficiency of the English, of the

\* The writer of this article writes in English, and we have, while making necessary alterations, not attempted to obliterate certain foreign modes of expression.

petulant arrogance of the French, of the distrusting partiality of the German. Ours are other faults and other qualities. The consumptive demand, if I may say so, for intellectual food, is far greater than the native production can supply, even in departments in which we can boast of eminent writers. German, French, and English books are amongst us quite at home. Every well-educated man is more or less acquainted with these languages, and, moreover, there is no foreign book, that has any merit or success, which is not instantly translated. So there is always an importation of ideas from abroad, meeting no barriers or obstacles whatever. Each wind of learning may freely blow from every side through the open air of these Low Countries. Besides, Holland has ever been the fatherland of religious liberty, in the most unlimited sense of the word. Freethinkers and unbelievers of every kind sought and found an asylum here in days when they were not tolerated elsewhere, and the Government was ever zealous of vindicating the most ample toleration, and averse to every restriction of its principle. Add to all this, that the character of the people, and of its religious life, always had rather more a democratic than an aristocratic stamp; that there is amongst us nothing of what might be called, more or less, a High-church spirit; that there is no privileged Church of the State; that our Universities and their theological chairs stand in no connection at all with the Church, their occupants being named by Government as mere scientific teachers, responsible to nobody for what they like to teach: think, lastly, that the great majority of the people take a lively interest in theological questions—and after this you will readily conceive why Holland must be the scene of combat, where the various parties meet one another with their whole strength, and unroll their banners with the greatest openness (there being no reason for crypto-heresies), whilst the various opinions reveal themselves in their most extreme consequences. I am not here to judge this state of things, though I can hardly retain the utterance of the conviction, and I cannot fear any objection from English readers, that this unlimited liberty, even with all its unavoidable disadvantages, affords still more good; and that where truth and error have equal rights, the holy and eternal truth, by its own force and its power on the conscience, will, without any outward assistance, prove victorious at last. But, as I said, I now only wish to state the actual condition without giving an opinion, and in this view it certainly cannot be denied that such a condition offers a highly interesting spectacle to the Christian mind. If you like to hear every opinion pronounced without the least reticence, if you want to see your Reviewers and Essayists far outstripped, or from the other side desire to see orthodox convictions, philosophically and theologically maintained, if you are anxious to know what these same discussions produce, moulded in a more popular form, and transferred to practical every-day life, then turn your eyes to Holland, and you will be amply satisfied.

To begin with the Universities, which, though not connected with the Church, have, as forming the future clergymen, a great influence on the religious life of the people: they are three in number,—in Leyden, Utrecht, and Groningen.

That of Leyden has been for the last fifteen years the stronghold of the most advanced liberal opinions. The leading men of the theological faculty are Drs. Scholten and Kuenen. Both may be known to the learned in England, the former by his "*Dogmaticæ Christianæ Initia*," the latter by his "*Critices et Librorum Novi Fœderis Lineamenta*." Without any doubt both have paved the way for the modern theology of these days: Scholten by his dogmatical writings, of which "*The Doctrines of the Reformed Church*" is the most important, Kuenen by his critical and exegetical works. It is in a work of Dr. Kuenen, "*The Books of the Old Testament*," that Bishop Colenso found the weapons to contest the authenticity of the Pentateuch. Both Scholten and Kuenen are men of great gifts and authority amongst the students, though it can hardly be denied that the former observes, with a painful sensation, how he is left far behind by his former pupils, pressed forward by the fatal consistency of the principles in which he once instructed them. A fixed philosophical determinism, destructive of sound morality and of the idea of individual responsibility, seems the strong feature of his theology.

In Utrecht, orthodox theology is represented by three Professors of great learning and renown; Doedes, Ter Haar, and Van Oosterzee—the latter much appreciated abroad for his erudition and eloquence. Their orthodoxy, however, is no rigid creed fixed on a mere confessional ground. All three stand, with different armour, but united in the same cause, as powerful champions of the supernatural truth. Their influence in Utrecht would be greater still, were it not neutralised by another Professor, who occupies the philosophical chair, Dr. Opzoomer. His philosophy, defended with rhetorical fervor, by its form singularly well adapted to attract the minds of young men, is that of the most consequent empirism. I think it is his system that has contributed, more than anything else, to diffuse and popularise the new ideas connected with naturalism and materialism that are now so widely spread, especially amongst the younger class of clergymen.

As to the University of Groningen, it has been for the last thirty years employed with indefatigable zeal in founding a new theological school, honourably presided over by Drs. Hofstede de Groot and Pareau, but which seems to have had its day. Some years ago, its adepts were taxed as dangerous heretics by the orthodox, their opinions about the person of Christ being rather tinged by Arianism. Now, however, it must be acknowledged, they stand in the first line to defend the historical and supernatural truth of the Gospel.

But to see how important the influence of the Universities is, it is necessary to fix attention on



the different theological tendencies, as they are represented in the Church, among clergy and laity. As a well organised party, in the full sense of the word, we ought to mention in the first place that which is called the Juridic Confessional party, opposing to the inroad of neology the symbolical writings of the Calvinistic creed, and the historical rights of the Church, as fixed on its creeds. It may be said to have been founded by our great and learned poet Bilderdyk, the friend of Robert Southey, some fifty or sixty years ago. His political and religious principles were fervently embraced by a few pupils of eminent talents, amongst whom I have to mention the deceased poet, Da Costa, and the still living Mr. Groen van Prinsterer, our Dutch Stahl, a great historian, orator, and statesman, who has a very great authority amongst those who are attached to his sentiments, but has never enjoyed a universal popularity equal to his very eminent talents. His principal works in relation to the theological questions are, "Infidelity and Revolution," and "The Rights of the Reformed Church." A well-organised State Church, firmly based on an unchangeable creed, would be the ideal of this school.

Next to this party, forming the *extrême droite*, stand the more evangelical orthodox, who cannot be said to be a well-defined party. They adhere to the great Scriptural truths written down in the symbolical books and confessions of faith, but do not wish to have them obtruded upon the members of the Church, thinking they ought rather to be enforced by the way of conviction, and explained according to the progress of science and the conscience of the living community. Calling themselves adherents of the "ethic" direction, they desire to cure the existing diseases rather by medical than by juridical measures. They acknowledge the right of true criticism, and wish, for all, the utmost liberty to profess their opinions. Amongst these, besides the Professors of Utrecht, must be named, Rev. D. Chantepie de la Saussaie, pastor in Rotterdam, a great speculative philosopher, and Rev. I. H. Gunning, junior pastor at the Hague. Most of the orthodox preachers belong to this school.

A vast number, however, of clergymen, especially those of a more mature age, may be assigned to what is called the Liberal Conservative party, holding the place of a certain *juste milieu* betwixt what they used to tax as the two extremes. They form a remnant of the rationalism of the last century, which may lead as well to rationalistic supernaturalism as to the verge of materialism and unbelief. But this class, however numerous still, is fast melting away, and has nearly lost its whole influence, that being more of a negative and timorous character, and not suited to the emergencies of these days.

That which now is *à l'ordre du jour*, the theology of the day, attracting nearly all attention, exciting earnest anxiety in the Church, but hopeful illusions in many—the tendency marking the direction

in which the wind of learning is blowing just now, is, without any doubt, that which is universally called the modern theology. Wherever it exists, in Germany, Switzerland, France, England, or Holland, it bears the same features. Rénan and Strauss, Colani and Colenso, are all children of the same spirit and belong to the same religious family. However different from one another, they all agree in contesting the evidence and possibility of supernatural truth, and in denying all special divine revelation. It might be asked why this system is called modern theology, it being nothing else indeed than the old rationalism clad in a new form, and adorned with some modern fineries to hide its poor nakedness and its worn out rags. As to our country, those who follow this direction show the same features and symptoms as are seen abroad; the only difference is, that the adherents of the new theology amongst us avow their ideas and sentiments in their utmost consequences—more openly than anywhere else. Réville, Pierson, and Busken Huët, stand in the foremost rank. The first, a Frenchman, and pastor of the French or Walloon church in Rotterdam, is a man of great learning and oratorical gifts, known by his "Essais de Critique Religieuse," and other works. He stands wholly on the side of Rénan. Congenial to Réville is his friend and colleague Pierson, a fervent disciple of Dr. Opzoomer and of his empirical school. None among the Dutch theologians is perhaps more sceptical than he. The last-named of the above-mentioned triumvirate, Busken Huët, was, as the two former clergymen, in the French Church, but he voluntarily gave up his charge in Haarlem. His various polemic writings are characterised by their sarcastic and ironical spirit. These three are the leaders of the new theology, a very great and increasing number of the younger clergy following more or less in the rear. Not only in numerous pamphlets and periodicals, but even from the pulpit, the great truths and historical facts of Christianity, the divinity of Christ, his miraculous birth, his resurrection and ascension, his moral sanctity, as well as the miracles he is reported to have done, together with the authenticity and the credibility of the canonical books, are often openly disavowed, without any reserve. Some of them have been sincere enough to state they do not claim the name of Christians, but rather should like to be called Jesuits, as they wish to follow the moral prescriptions of Jesus of Nazareth, but cannot avow him to be the Christ. It is true that not all of them display the same openness, many having their restrictions and reticencies, for fear of giving too much offence to public feeling, and not seldom using most Christian expressions, to which they lend, of course, quite another meaning. Not all of them have the sincerity of Pierson, who, in a late pamphlet, that excited vehement opposition from Schwartz and De Liefde in Amsterdam, from La Saussaie and Cohen Stuart in Rotterdam, went so far as to say, that modern theologians should



not wish to be called Christians, but Jesuits, as they venerate Jesus of Nazareth, but cannot acknowledge him as the promised Christ; but still, as they are fatally pushed forward by the logic of their convictions, the true import of these will ever reveal itself more.

What will be the end of these things—what even the immediate future—can hardly be said. The actual condition of complete dissolution and disorganisation in the Church cannot always be tolerated. That every one should be quite free to avow his own opinions is beyond all dispute, wherever full liberty of conscience is acknowledged as a right; but it is quite another question whether clergymen called to the service of a Church, to whose tenets they no longer adhere, have a right to remain in the livings the Church affords them, whilst they are busily employed in contesting its creed. I think indeed such a position not only improper but immoral. If those who treat the Gospel as a romance, and Christian theology as a novelty, want to proclaim their opinions, let them found a church of natural religion where they can teach their dogmas at their heart's ease. If they did so, certainly they would find adherents, at least in the beginning, but I do not think they would be warranted in expecting much perseverance

from their followers. These are numerous indeed, at least among the higher ranks of the middle classes; but for the most part they are such converts as the modern theology would have no reason to boast of. A very superficial and materialistic periodical, the "Daybreak," looking on the new doctrine as on the dawn of a new and happy day, arising to dispel the twilight of ancient Christianity, represents the extreme left of the modern theology among the laity, who, it says, will follow its banner till a more modern doctrine follows and takes the place of the former. Still these all, however numerous, are not more than exceptions. The great majority of the community, the aristocracy, the commoners, the mass of the people, hold fast to the Word of God. Things are really not so desperate as they look on a superficial review. The heart of the true Church will not abjure its liege Lord Jesus Christ, and He, the true Pastor, will never forsake His flock. We may feel sure that His power will overcome the present dangers too, and that out of this evil itself further good will arise to the benefit of His everlasting kingdom: *Nebula est, et transibit*; but even this threatening thundercloud will, we hope, not pass without falling in a salutary rain, that will fertilise the soil of the Church.

## JEWISH LADIES AND THEIR CHARITIES IN LONDON.

BY WILLIAM GILBERT, AUTHOR OF "SHIRLEY HALL," &c., &c.

If it be the duty of novelists and play-writers to portray the habits and manners of the present generation, to hold in fact the mirror up to nature, there is no class of our fellow subjects who have more reason to complain of the manner they are represented than the Jewish community at large, and the Jewish ladies in particular. By Jewish ladies we mean not only those of the higher class, such as the wives of wealthy merchants, bankers, and financiers, but those of the most respectable class of tradesmen as well. They are generally represented as coarse, vulgar, tawdry in their dress, speaking English with a bad accent and detestable grammar, stout, and not over cleanly in their persons, and common in their manners. Never was a grosser slander. True it is in the eastern districts, among the lower class of Jews, the accusation of bad taste in dress may not be altogether without considerable foundation; but these can no more be classed among Jewish ladies than can the showily-dressed Christians we occasionally meet in the same localities be considered as models of our female aristocracy. This conclusion on our parts was not arrived at without good data to go upon, and we maintain that good taste in dress, and the absence of gaudy colours is as much the characteristic of the true Jewish lady as the Christian. The reader, if he pleases, may, if he reside in London, easily judge for himself

of the truth of our statement. In Margaret Street, Cavendish Square, is a synagogue much attended by the Jewish female aristocracy. Should his prejudices or principles preclude his entrance into the building, where, by-the-by, he will be most courteously received, he can wait outside till service is over, and then mark the dresses of the ladies, and we are persuaded if simplicity and quiet colours in dress are to be admired, he will certainly regret the palm of excellence will not be for his Christian co-religionists.

In point of education the more respectable Jewesses will fully hold their own with any class of Christian society. They are frequently highly accomplished, especially in languages, and they know how to exhibit their knowledge without affectation or conceit. But it is rather to bring under the notice of the reader their social and domestic qualifications that the subject is now brought by us under the notice of the reader. As wives their conduct is as blameless as any women on the face of the earth, and we can, without hesitation, challenge the records of the divorce court to assist us in substantiating the fact. We have heard upon good authority, and we fully believe this statement to be true, that since that court was established not in one single instance has a Jewess been a defendant. Their qualifications as

mothers are as admirable as those of wives, and it would be difficult in any community to find families where greater attachment exists between parents and children than in theirs.

The immediate object however of our present paper is not to dwell upon the social excellence of the Jewish ladies but to draw if possible some contrast in their charities and exertions among the poor of their community with those of ladies of our own persuasion. And this is the more easy as there exists among them district-visiting associations somewhat similar in charitable intention, if not in the means of carrying it out, with those of our own Church. Our Christian readers will perhaps be somewhat surprised to learn that every method of action in vogue with them is equally well carried out by the Jewesses, even to having their Biblewomen. We in fact hardly know one excellence in our ladies' district visiting associations (of course we exclude theological subjects) which is not equally developed among the visiting associations of the Jewish ladies; while in the latter, with not more benevolence of principle, we believe we shall be able to point out more than one regulation which might with benefit be adopted by Christians. In the first place we believe their energy to be greater than that of our Christian ladies, and they personally interest themselves more directly with their poor. There is little of the vicarious in their mode of administering charity, and in proof we will quote the first incident we met with which drew our attention to the subject.

One cold rainy evening in the middle of last winter we had occasion to call at the house of a Jewish tradesman in Sun Street, Bishopsgate. On our road we had kept the southern pathway of Finsbury Square, and when we had arrived at the entrance to Sun Street we noticed a neat handsome brongham stop at the corner of the square, and a lady alight from it, and hurriedly, as if to escape from the rain, take the same direction as ourselves. To our great surprise we noticed her enter the house we intended calling at. She was immediately shown into a sort of counting-house at the back of the shop, and was soon engaged in deep conversation with the family, whom she appeared to know well, but who, at the same time, treated her with great respect. While their conversation was carried on we remained in the shop or warehouse, and although we might have overheard the conversation, which was carried on with great earnestness, we were not guilty of the indiscretion. We could, however, perceive the family were giving the lady some instructions, which she was listening to with great attention. Shortly afterwards she quitted the house, and the master inquired if we knew his visitor, and being answered in the negative, he mentioned the name of a Jewish lady celebrated not less for her great wealth than her bountiful, and at the same time unostentatious charity. "There is, at the back of the square," said he, "and extending as far as Bishopsgate Street, a colony of poor Jews, and

wealthy ladies from time to time visit them to relieve their distresses. That lady is now on a mission of the kind. She has a list of poor, sick and lying-in cases, all of which she will visit and relieve. She calls here for the list, and any information I can give her with respect to particular cases. She then takes a small dark lantern, which she places under her cloak, and with it lights herself up the dark and dilapidated staircases of the houses she has to visit at. When she has finished she will return me the lantern, which I shall keep for her till the occasion of her next visit."

We inquired whether a lady of the description was not open to gross fraud. "Nothing would be more easy," we remarked, "than for impostors to play off their tricks upon a philanthropist of the kind. A plausible tale and a winning tongue form the stock-in-trade of many a vagabond who preys upon the higher orders of our Christian ladies, and doubtless the wealthy Jewish ladies would be subjected to the same influence."

"Occasionally," said our informant, "they may be, but not to the extent you suppose. In the first place, our teachers tell us that for the right dispensation of charity it should be combined with common sense and caution, for without the two last, charity is very apt to be demoralising. Without them, that which ought to relieve the sick and the needy frequently fosters idleness and fraud. From the very fact of our Jewish ladies visiting personally the cases they relieve, they in a very short time begin to distinguish the impostor from the really unfortunate, and they, if they find they have been imposed on, even in a trifling way, by any individual, never relieve them again. The recipients are aware of this, and are exceedingly cautious to keep strictly to the truth. Besides that, we take great care to inquire into the cases ourselves for them, for we have a visiting society of our own, and we are tolerably expert at detecting fraud. No, I am convinced there is very little imposition practised upon these ladies, far less than among yours, benevolent as they really are."

But although the reputation of the Jewish ladies for charitable works, not only among their co-religionists, but to the poor Christians who come immediately under their notice, has been felt since their first residence among us, an extraordinary and energetic movement has taken place among them of late years, which has greatly increased their usefulness. Formerly the benefit arising from their good works was principally felt in the immediate vicinity of their own dwellings, or among those with whom they were personally acquainted; now, on the contrary, the radius of their philanthropic endeavours is not only greatly enlarged, but they have adopted a system of co-operation in their ministrations which has increased in a remarkable manner the benefits which would have been felt had they worked single-handed. They have now formed themselves into associations of different descriptions, and they work with all the exact machinery for which the better



class of English benevolent enterprise is so justly renowned. Nor are their ministrations now confined to the giving of alms, but subjects frequently encroaching on abstruse questions of social economy are taken up by them and worked with immense advantage to the poor or thriftless of their community. A strong aversion used frequently to be entertained by the poor Jewesses against any handicraft labour; this is now modified to a very considerable extent, and they industriously work at cap-making, tailoring, and other similar occupations. Unfortunately the sewing machine threatens to drive them from their new vocation, but before the time arrives, let us hope some other means for them to obtain a livelihood by their exertions will be opened to them, the more so as, when they can be induced to work, they labour with remarkable industry.

Again another point is likely to be obtained by the visiting system of the Jewish ladies, that of encouraging young Jewish girls to enter domestic service. Those who are acquainted with the extreme squalor and poverty of the dwellings of the poorer Jews, especially in the eastern end of the metropolis, would at first sight think this no very difficult task, but such an opinion would be utterly erroneous. It is, on the contrary, one of extreme difficulty. As we have stated, one of the most beautiful traits in the character of all classes of the Jewish community is great family affection, and the difficulty of getting the poor Jewish mother to part with her child, or the daughter to quit her parent, unless for a husband, is exceedingly great. It is principally by showing the girl the advantage that will accrue to her mother, not simply in relieving her of the expense of maintaining her, but also that she will be able to contribute something from her wages, that it is possible to effect it. Even then, so strong is the love of home with them, and the attractions of the family circle, poor and uncomfortable as it is, they frequently leave as soon as their first quarter's wages are due. Still on the whole the success of the Jewish ladies in persuading them to enter domestic service and thereby gain some knowledge of the management of respectable houses is, on the whole, a decided success, and we have no doubt, as the working of industrial schools is better understood among them, the prejudice against domestic service will vanish.

Another great success which the visiting ladies have achieved is the superior cleanliness they have inculcated into the dwellings of the poor Jews. The low English Jews are not more dirty than the poor Christians, but it is impossible to imagine anything more filthy in their habits than many of the foreign Jews, especially the German and Polish. Again it must be borne in mind that the number of foreign Jews in London is very great. We unfortunately have no statistics on the subject, but the proportion is excessive. This will be better understood when it is borne in mind that the Dutch and German Jewish communities when they find their

poor getting too numerous, have a habit of simply paying the expense of the poorest families by the steamboats to London, leaving them then to the well known charity of the English Jews for support. The reformation in cleanliness the ladies' Jewish visiting societies work in these poor creatures is very remarkable, and proves to a great extent of what value ladies' societies may be in municipal affairs if carried out with energy and discretion. Perhaps the better means of giving the reader an idea of the working of these societies would be to place before him the description of two or three of the most prominent, premising that those we mention are by no means the only societies of the kind worthy of all praise and notoriety, but simply that space will not allow us to go more deeply into the subject.

The first we will notice is "The Jewish Ladies' West-end Charity." Although this is by no means the largest, it is remarkable from the fact that the associates are all of a class in social position unlikely, unless from pure charitable feeling, to come into direct communication with the poor. This, like most other Jewish charitable societies, works with an unpaid staff of officials. The treasurer is a Mrs. Lionel Lucas, an amiable, benevolent lady of fortune; the honorary secretary, the Countess d'Avigdor, well known both for her energetic philanthropy and high literary attainments. One principal object of the society is to make the rich personally acquainted with the poor, and well do they carry out their self-imposed obligation. They visit in their dwellings and assist the sick both by providing them with medical advice and furnishing them with medical comforts. They educate from their private purses many children, and clothe more. They make loans of money without interest to the poor,—an admirable feature in the administration of charity among the Jews; and by way of inculcating honesty, while giving ample time, insist on their repayment. On this system of loans we shall dwell presently more at large. They engage women to visit for them the dwellings of the poor, that they may have a knowledge of the class they are about to relieve. They pay for the education of young girls at training schools for cookery, and frequently pay the apprentice fee for boys to learn a trade. They have also a paid Biblewoman to read to the sick and to those who are unable; and, in fact, act the parts of good Samaritans in the fullest sense of the word.

On the next, "The Jewish Ladies' Benevolent Loan Society," we will dwell more at length, the more so as it appears to combine in a singular and somewhat quaint manner the principles of the purest philanthropy with the shrewdest business qualifications. It is a remarkable specimen of how admirably caution, benevolence, and business organisation may work hand in hand together. In the Protestant community, although we have something like it, the Jewish charity leaves us far behind it in utility and perfection of organisation, and



in the Roman Catholics, admirable as many of their charities undoubtedly are, we are not acquainted with one whose utility in a social point of view can equal it.

At first sight, the laws and regulations of "The Jewish Ladies' Benevolent Loan Society" seem uncompromising and uninteresting enough. The rules are not only drawn out in a most business-like manner, but have positively been submitted to the censorship of Mr. Tidd Pratt, the registrar of benefit societies, and duly enrolled according to Act of Parliament.

The little pamphlet containing the laws and regulations of this Loan Society has as little to recommend it in external appearance as possible, but the feeling of indifference vanishes on reading the preamble on the first page. It is simply as follows:

"The object of this society is to assist the deserving Jewish poor with grants of loans of money without interest or other charges; so that by facilitating their means of gaining a livelihood, it is hoped to counteract the demoralising effects of pauperism, and by visiting them periodically at their dwellings to promote habits of industry, providence, and self-reliance among them."

With all our experience in the working of public charities—and we have given considerable attention to the subject—we remember none based on more sound common-sense principles. We are perfectly ready to admit that at first sight the idea of administering charity by means of loans appears a dangerous investment of money,—that with the poor a loan too frequently, in their idea, differs only from a gift in not requiring gratitude in return for the obligation; and from the experience of more than one similar society established among us, the idea would not be altogether without some reason to base itself upon. But we find, on going into the matter, it is simply want of tact in the working and organisation of similar societies which causes their failure, and that the losses in this, under the management of our Jewish sisters, do not amount annually to three per cent. on their loan capital. How this is accomplished, and on the purest philanthropic principle, the following short digest of the rules of their society will show.

After nominating their president, treasurer, and hon. secretary, they elect a numerous committee, whose duties, beyond attending at the usual meetings to transact the society's affairs, are to visit and relieve the poor.

The 13th rule orders that the ladies forming the committee shall visit the poor periodically, as may be hereafter arranged, in the several districts in which they are located, in order to ascertain their habits and wants; to impress upon their minds the necessity of self-dependence, cleanliness, economy, and a strict regard to moral and religious duties; to offer advice or remonstrance where such may be found needful, and especially to induce them to send their children regularly to school.

We beg especially to call the reader's attention to the terminating sentence of this rule, as it is in accordance with a similar effort made by every Jewish charitable society we have inspected. It is impossible for any community to show more intense anxiety than the modern London Jews exhibit on the subject of educating their children. Anxious as they are for their temporal welfare, it sinks into comparative insignificance when contrasted with their moral. And, to the great credit of Jewesses, their solicitude appears fully on a par with that of the men. Occasionally women are more indulgent to the wish of a child to absent itself from school than are men, and Jewesses are notorious for their indulgence of children; but on this subject they show great determination, and, as a rule, they are generally inflexible. What the expense of the public education of their children must be to the Jewish community it would be difficult to estimate, but it must be enormous. There is not a child in the whole London Jewish population, if its parents are too poor to educate it, who may not receive gratuitously a good education.

Rule 14th.—The more effectually to promote the object of this society, it is advisable that the poor be visited as frequently as possible, and at any time of the day or week, *unexpectedly*.

We merely quote this rule as containing a piece of Jewish shrewdness, and a determination not to be imposed upon, which to us appears exceedingly characteristic.

Rule 15th.—Two ladies shall be nominated in rotation, and summoned accordingly, to visit the poor for the period of one month, during which time it is expected that not less than four visits shall be made.

The wording of this rule appears somewhat obscure, but we may mention that the word visit does not simply mean calling at one house, but a round of visits on one day. We should here also state that the visiting committee is composed of ladies of position and standing in society, and their visitations are not confined solely to their own neighbourhoods. How arduous this task must be, unless the visitor be supported by her charitable feelings, few can understand, and only those who have visited the low Jews in their dwellings and noticed their intense squalor and poverty.

The rules then go on to describe the manner in which visiting the poor shall be conducted. The principal subjects for remark are, that the visitors shall at no time consist of two unmarried ladies; the manner in which applicants shall apply through the visitors for loans of money; also that they especially persuade the industrious poor to save a portion of their earnings and deposit them in the savings bank, or in the hands of the committee. That two ladies be elected to superintend such deposits, and that no visitor be permitted to depute any friend to visit for her; and lastly, that a book be kept in which all visits shall be registered, and the relief or loans granted be entered; and these

are regularly posted by the honorary secretary, and forms another security against imposition, by giving every visitor the power of inquiring into the previous character of an applicant.

But it must not be imagined that the admirable ministrations of these ladies are confined to making loans without interest, and offering good advice. They go far indeed beyond these. They attend and assist the sick; they watch over the welfare and education of children. They find them frequently in both food and clothing, provide situations and employment for those capable of accepting them, and are most liberal in charitable gifts, both in necessities and money. But an admirable feature in their charitable organisation remains to be told,—the assistance they give to poor Jewish emigrants. From the number of Jews who leave this country for the United States and Australia, this call on the charity of the wealthy of their community is exceedingly onerous. It is, however, liberally and willingly responded to. We would call this particular feature in Jewish philanthropy prominently before the notice of our Christian brethren, for a charity of the kind is much needed among us. True, the press has, on several occasions, with the energy it generally shows in assisting in the promulgation of good works, brought the question prominently before the public. Equally true is it, more than one society has been formed for the purpose of assisting poor emigrants with outfits, but all have either failed quickly, or have dwindled away. Even the one in Portugal Street, founded by Miss Rye and Miss Lewin, about as admirable in its organisation and general utility as can well be imagined, seems likely to follow the fate of prior similar undertakings, and die a natural death from sheer want of vital stamina. And yet there is hardly, in the whole range of charitable enterprise, one more useful or more humane. Imagine, in the six weeks' voyage of a sailing-ship to New York, or the three months' voyage to Australia, what must be the privations of a poor mother with a family of young children, with scarcely more clothes than they have on them at the moment of embarkation. And this among Christians, especially in the American voyage, is no uncommon occurrence. Thanks to the benevolence of the Jews, this rarely occurs with emigrants of their community. They are generally provided with a decent stock of clothes, at least enough for the voyage. We lately met with a singular case in point.

A poor Polish Jew had been sent over to this country with his young wife and two children, almost infants. He could not speak a word of English, nor did he know a soul on his arrival. He was also utterly destitute. He had been persuaded, by those who wanted to be relieved of the *incubus* of assisting him themselves, to come to England as a sort of *El Dorado*, where he would immediately find work at fabulous wages. Of course he found himself disappointed, and, instead of being able to support himself by his industry, he again became

an object of charity. Hearing occupation was more easy to be obtained in New York than in England, a subscription was raised for him, and he left England, his wife and children remaining behind, trusting to the benevolence of their nation for support. The husband succeeded in obtaining work, and, as soon as he had realised sufficient for the passage of his wife and family to America, he forwarded the money to London; but, unfortunately, the poor fellow had not calculated on the difference in the exchange of money, and his wife found it was barely sufficient to pay her steerage passage in a sailing-ship, having then to find her own food. To add to her misery, she was expecting her confinement; indeed, in the natural course, it would take place before the ship arrived in New York. All the wardrobe she and her children possessed they stood upright in, and those were in rags. The writer, who accidentally heard of the circumstance, called three days afterwards with a small contribution from some benevolent persons for her assistance; but he found that, obscure and unknown as the poor woman was, her case had gained her notoriety, and not only had she every comfort necessary for her particular situation provided, but an outfit for her children as well.

The subscribers to the Jewish Ladies' Loan Society are very numerous, but two of their members may be mentioned in terms of the highest praise, not because their philanthropy is more prominent than that of their sisters in the good work, but from the greater amount of onerous duty which appears to be thrown upon them, and which certainly they work with admirable precision and effect: we allude to Mrs. Grace Josephs, the president, and Mrs. Sarah Harris, the honorary secretary.

On no objects of charity is the benevolence of the Jewish community better shown or more liberally exercised than towards poor lying-in women. It is with much regret we admit, that in this respect their charity, generally, greatly exceeds that of Christians, of course taking into consideration the comparative numbers of both religions. It is certainly true that we have several admirably conducted lying-in hospitals, but the number of beds they contain in proportion to our metropolitan population is lamentably few. We have also many maternity societies for assisting poor married women at their own houses, all excellent in their way, yet still, in point of liberality, they are far inferior to Jewish charitable societies formed for the same object. Again, to the immense honour of the Jewish community, we believe it would be impossible to find a respectable poor Jewess who had been obliged, from her poverty, to apply for shelter in a workhouse in the hour of her trouble. The just credit for this humanity on their part can only be accorded by those who are acquainted with the locality inhabited by the poor Jews, and have marked their intense poverty and dense population. Nor is this sympathy for lying-in women solely felt



by their own sex : the liberality of the Jews themselves is equally great. Beyond that, even with the poorest Jews, they show to their women on occasions of the kind a sort of courtesy and respect which, if exhibited by well-dressed gentlemen, would almost be termed chivalrous. In the neighbourhood of Bishopsgate Street is a Jewish charity managed solely by men. Here they allow five shillings a week for a month to poor married women in their confinement. They pay the services of the midwife, or experienced medical men if the cases are difficult, and find wine, food, clothing, and medical comforts, which, though far from being luxuries, are still most liberal, when compared with the scant assistance poor married respectable women occasionally receive among us, especially under our Poor Law. Compare this with the treatment the Jews show their women, and we would ask if we have any right to be proud of the comparison ?

But to return to the subject-matter of our paper, The Jewish Ladies' Charitable Associations. The next and last we shall mention is that of the "Ladies' Benevolent Institution for the purpose of clothing and otherwise relieving poor Jewish lying-in women at their own houses." The treasurer of the society is the Baroness de Rothschild ; and Mrs. Lionel Lucas, whose name was quoted in the first charity we mentioned, is one of the principal officials. The committee is composed of six ladies, each of whose names is a guarantee for the philanthropic nature of the institution. The rules are few and simple, yet perfectly adapted to the nature of their work. To one we wish particularly to call the attention of our readers, as it casts, indirectly, a severe, though just, stigma on many of our Christian charities.

"The distribution of benefits is regulated by the receipts of the society ;" and this admirable rule seems to have been carried out by them since the first institution of the society took place, some years since, at the house of the Baroness de Rothschild. If we turn to our Christian charitable institutions, how often shall we find this most excellent rule completely set at naught ; nay, more, it would take us but little trouble to name certain charities among us which unblushingly adopt as a principle, that for a charity to be in debt gives it a further claim on the public for relief ; and, in consequence,

a degree of recklessness in expenditure is frequently carried on, little, in our opinion, to the credit of the institutions practising it.

Again, in point of liberality, this institution far exceeds many of our own, liberal as they may be. In this there is not the loan of a box of baby-linen : all they bestow is a gift, and a liberal one too, considering the vast number of claims they have on their charity. When first the institution was formed in the drawing-room of the late Baroness de Rothschild, a few, we believe eight, poor women were all that were relieved the first year ; now they amount to many hundreds, and their number is steadily increasing. However, notwithstanding the very salutary clause we have quoted against exceeding their income, it goes on steadily increasing ; nor does there appear to be one element in either their organisation or benevolence which threatens that their funds will be unequal to the demands made upon them. Their mode of administering relief is as follows :—Any poor married woman, within three months of her expected confinement, has but to apply to the society's agent, with a ticket signed by a subscriber, and a certificate of marriage, signed by the secretary of the synagogue at which she was married, which is immediately forwarded to the committee, and an order on their medical officer is returned, accompanied by what is termed by them "a benefit." This benefit entitles them to receive as a gift a complete set of clothes necessary for the mother ; a pair of sheets with, in winter, the addition of a blanket ; two sets of clothing for the child, one pound of soap, and five shillings a week till the mother is able to leave her room.

On taking leave of the subject of Jewish Ladies' Charitable Societies, it must not be imagined that those we have mentioned comprise the whole. On the contrary, they exist in all parts of the metropolis ; smaller indeed, and less wealthy, but probably as much so if the means of the donors are taken into consideration. The slight sketch we have given will, we trust, assist in raising the respect of our readers for the charitable efforts of our Jewish sisters ; and while we deplore, and sincerely too, their obstinacy in neglecting and refusing the Divine truths of Christianity which are spread before them, we must still look upon them with pride and affection as our countrywomen.

## RIVER EXPLORING IN WEST AFRICA.

BY THE REV. SAMUEL J. WHITON.

Much of my time has recently been spent in a tour up the rivers. Boat-travelling in Africa requires considerable forethought and preparation. First you must secure your men, and watch them narrowly, or they will manage to be absent at the precise moment they are wanted. Next you must see that the boat is properly rigged, and that there is a supply of rice and water, which form the chief

food of the men, on board. Then a canteen should be packed for your own use, with bread, meat, butter, sugar and tea, together with such other niceties as you can obtain, not forgetting a plate, knife, and spoon, unless you would adopt the native custom, and eat from an iron pot with your fingers. Lastly, you should array yourself in a suit of your oldest, plainest clothes, and



take a goodly supply of shawls, blankets, and umbrellas.

Having made these preparations, we started on a visit to our station at Mo Tappan, one fine October morning. There were three of us, Dr. Hinman, Mrs. Whiton, and myself. We entered the Big Boom river about the middle of the afternoon, having struggled against a head wind and tide all the morning in the Sherbro. The Lower Boom is, like the Sherbro, lined with mangrove swamps, and there are but few towns along its banks. We spent the first night in the "Olive Branch," opposite the town of Yandahn, which has lately been captured by Prince Mannah, the king of Gallinas. About ten o'clock the next morning we reached Gbapp, the residence of Mr. Tucker, the Boom chief. The town is surrounded by a double barricade,—the inner one close, and the other having openings for muskets. The space between the barricades is some ten feet wide, and is occupied by soldiers in case of an attack, while the women and children remain inside of the other wall. A sort of tower over the entrance was occupied by two men, constantly on the look-out for an approaching enemy. The people were evidently much frightened at our boat, as the space between the barricades was filled with warlike men, and several muskets were pointed at us. The door was closed by heavy timbers, and none of us were allowed to enter the town. A tree standing near was white with human skulls,—probably the remains of Gallinas people, killed in a recent attack on the place.

We soon pushed off from this warlike place, and continued our journey up the beautiful river. Our progress was slow, as the men had to row against a strong current. Sometimes the river was bordered with wide grass-fields, and anon the forests stretched down to the water's edge. We passed the mouth of the Kittam just at dark, and anchored for the night a few miles beyond. I shall not soon forget that evening's journey. The moon shone brightly on the calm river, while far away over the hills the lightning flashed incessantly, and the low mutterings of the thunder reached our ears. Now and then we heard the chattering of monkeys and the hoarse bellowing of the hippopotami. Our men chanted their native boat-songs as they pulled lazily at the oars. A tornado came up in the night, and gave us a slight drenching.

Early the next morning we touched at Barmana. The people, who had been watching us from the distance, fled into the town at our approach, and closed the barricade; but, seeing that we were not armed, they sallied out and came rushing towards us. We pushed off at once, amid the waving of swords and savage shouts. We were probably in no personal danger, but had they reached us we might have been compelled to pay them liberally for our release.

Beyond Barmana the country is more peaceful. The Gallinas war has not reached the towns of the Upper Boom. Much of the scenery is very beau-

tiful. Tall, graceful palms and giant cotton-trees line its banks, and gorgeous tropic flowers bloom everywhere. Pleasant-looking native villages are scattered thickly along the shore. At night we reached Salem Hill, a former station of our mission, and slept in a country-house.

To those unused to African travelling, a night in a country-house is a strange experience. We had our boat-cushions, shawls, &c., carried up to use as bedding. Our house had two small rooms, with mud walls and dirt floor. In the middle of one room, as we arrived, the king and his wife were building a fire, the smoke of which was left to find its way out of the thatched roof as it could. The other room contained a rude bedstead and wooden stool. Bunches of gree-grees, or charms, hung from the walls. Several immense spiders kept us company, and for an hour or two the songs and shouts of a company of heathen near the door forbade sleep. In the morning, as soon as day broke, the people began to come to the window and watch us. Wherever one goes in an African town, a curious group is sure to follow. As I washed my hands in the river half-a-dozen eagerly watched the spectacle.

While at Mo Tappan, the kings of several adjoining towns called on us. At such times they always expect a present. Mr. Claffin's landlord-chief called, and, after receiving a present, accepted us as "his strangers," which means that he is bound to respect our rights while in his territory. Bravo, the king of a town twelve miles away, complained because messengers were not sent to inform him of our arrival.

Sabbath morning I accompanied Mr. Claffin to the village of Tissana, where preaching services are regularly held. We sat in an open boat, while Henry, the interpreter, went round the town ringing a hand-bell. The people soon gathered round us to the number of thirty or more, some of them quaintly dressed, and others nearly or quite naked. Many came to shake hands, even after the service had commenced. A hymn in the Mendi language was sung, a chapter read from the Testament, and then remarks from Mr. Claffin and myself were interpreted to the people. A prayer in English and Mendi closed the meeting; and returning to Mo Tappan, we had services in the mission chapel, a Sabbath-school at four, and a prayer-meeting in the eve.

All day our ears were greeted with the beating of drums, the booming of cannon, and heathen songs, proceeding from Mo Glungo, on the opposite bank of the river. They were "puling the cry" for Bea Glungo, the king of the town, who died some weeks ago; that is, bringing the cries and mourning to an end. When a person dies in this country, his friends assemble and make hideous noises, called "*a cry*," and if the person is a man of note like a king, the cry is general. Its length depends on various circumstances: sometimes it lasts a year, and sometimes only a week, being

continued at intervals. The women often tear their hair and mutilate their bodies during these cries.

I learned a curious custom that prevails in this country in regard to the wives of a dead king. During the days of mourning they are closely watched, and not allowed to go out alone; but on the morning the cry ends, they are all taken to the river to bathe. Those who wish to secure them for wives, follow, and, at a point higher up the river, throw short sticks into the water, which float down to the women. If a woman chooses to accept the proposal of marriage, she picks up the stick, if not, she allows it to drift by. Bea Glungo's wives, twenty in number, were disposed of in this manner. While at Mo Tappan, a stately Mahometan from the Foutah country, far interior, was anxious to present me with a wife. He could read Arabic fluently, and, through an interpreter, he represented his country as very fruitful and abounding in gold. He told us that the Foutah country was in the centre of the world, and all other countries revolved around it.

*Every Station, Nov. 6.*—We reached Good Hope, on our return from Mo Tappan, on Wednesday, and the following Friday morning at two o'clock we started for this station. It was calm and still, and the moon shone brightly as we glided out upon the smooth waters of the Sherbro. The sky was a deep, beautiful blue, with white fleecy clouds floating through it. No sound broke the silence save the low voices of our men, and the measured dip of the oars, which sparkled in the moonlight as they rose and fell. The day broke gloriously just after we entered the Bargroo river. First a faint tinge of light under the morning star; then a few crimson streaks creeping up the eastern sky; next a blending of the softest, most delicate hues, stretching well-nigh to the zenith; and, finally, the majestic king of day riding up the heavens from behind the far-off hills, reflecting most wondrous tints on the calm river along which we were gliding. The banks of the Bargroo and Mahno are lined with mangroves, and there are but few towns on the route. We arrived here about eleven.

*Nov. 9.*—Yesterday was the Sabbath. In the early morning, accompanied by an interpreter, I passed down a rocky path through the forest to the native town of Mahno, to speak to the people. We called on the king, and decided to hold the services in a sort of barre. Seating myself on a low stool, and opening the Bible, one after another came in. We sang a hymn, which drew still more around us. My interpreter read part of a chapter in Sherbro, and then I made remarks and closed with prayer, of which was interpreted. The people listened attentively as I spoke, in the simplest language, of Jesus and the way of salvation. At ten o'clock I addressed another audience in our mission dining-room from the words, "Come unto me," &c., and at four a little Sabbath-school gathered in the same place.

*Good Hope, November 30.*—Sickness has compelled us to seek relief by coming here, where we shall probably remain for the present. King Barmen followed us to the wharf, as we left to say, "good-by." Since our return, I have visited the station twice. In my frequent journeys by day and night, on the sluggish death-breeding rivers of this coast, subject to dangers seen and unseen, I am led to feel, more deeply than ever before, that it is only the Lord who keeps me. A week ago, I preached at Bendoo. A boat was sent for me in the morning, and after getting aground several times on the sand-banks, we reached the landing, and were welcomed by Mr. Mason, of the Church Missionary Society. The chapel is commodious, with mud walls, thatched roof, and sand floor. An audience of 129 gathered here. Through the open windows came the breath of the tropics, and the noonday sunshine rested on the luxuriant vegetation of this land of fruits and flowers. Everything was hushed, and, as I looked on the congregation before me, my heart overflowed with thanksgiving that I had been permitted to witness such a sight on soil just reclaimed from heathenism.

*Free-town, December 14.*—I left Good Hope, December 8th, and arrived here after a two days' trip. The first morning, a light breeze helped us; but when the tide turned we were obliged to anchor. At eventide we again started, hoping to reach Shingay Station that night; but in the darkness we ran aground and got among the rocks, and so cast anchor. Soon after daylight, we landed. Shingay is beautifully situated on an elevated point, and has a fine sea-breeze. The native town is shaded by giant cotton-trees and stately palms. King Caulker resides there, and rules over the surrounding country and islands. Near the mission-house stands a large tree, in which the heathen imagine a spirit dwells. They think that he watches over the house, and that no one can steal anything from there with safety. As a consequence of this superstition, mission property is quite safe. Mr. and Mrs. Bilhimer are labouring there. A fine breeze carried us across Yawry Bay to the Banana Islands, and by daylight the next morning we were in Free-town. The city contains about thirty thousand inhabitants, and has many chapels and native pastors. Last evening I spoke to a crowded audience in Gibraltar chapel. The mail has arrived, bringing tidings from home, and we shall soon leave for the Mission.

*Good Hope, December 17.*—Early on Monday, we started on our return. A fine breeze was blowing, and the quiet sunlight rested on the lofty forest-crowned mountains and verdant shores. The air was very soft, and I could not realise that it was the middle of December. We kept near the shore, and as I lounged back on the boat-seat, it was a pleasure to watch the changing scenery. The mountains were veiled in smoke, and the hills and woods near the shore wore that dim, dreary aspect that is so enchanting. Now and then a



log canoe passed lazily along, and anon a native village lay sleeping amid groves of palm and cocoa. Thus, hour after hour, we glided down the coast, passing Kent, York, and Banana stations of the Church and Wesleyan Missionary Societies. All these places show much progress in civilisation. Two days of journeying brought me again to Good Hope.

December 21.—One means of reaching the heathen is to visit them at their own homes. In this way only can we reach that large number who do not attend chapel services. Let me picture one of these visits. It is towards evening, and putting my small Testament in my pocket, I start on my walk. Passing through our pleasant yard and out at the gateway, I find myself in one of the main roads of the region. Strangers might call it a mere footpath, but in this waggonless country it is all the road we have. Strangely costumed people are constantly coming and going, and naked children are playing near by. Passing along for a short distance, I turn up a shady lane, and soon reach the village of Gondamer. The houses are small, with mud walls and thatched roofs, and scattered promiscuously about. Near one of the houses a small girl is beating rice in a mortar, and several women stand around her. I pass up to them, and speak in English. They all laugh aloud, and shake their heads. They are Sherbro people, and can understand nothing that I say. Soon another woman comes up, and says a few words in broken English. I talk with her a while about Jesus, and pass on. I next stop at the door of a country house. It looks dark inside. There is no floor but the bare earth, and only two rooms. In the middle of one room a fire is burning, and over it a pot of rice is suspended. A man comes forward and

meets me. He speaks English quite fluently, and I can talk to him with much more ease about his soul. As I leave, he thanks me for what I have said. Next I visit the chief of the town. He brings a low stool, and places it outside the door for me to sit upon, and as I converse with him about the Bible, and read from it some passages, a group gathers round. Leaving the chief's house, I call at other huts, or speak a few words to those I meet, till the evening shadows begin to fall, when I turn homewards.

This is but a sample of our occasional walks among the people. Sometimes an interpreter goes with me, and we thus reach those who cannot understand English. On the Sabbath I often visit the heathen towns around, gather the people in some convenient spot, and tell them the story of the Cross. Doubtless many who seem to listen gladly, soon forget our words, or make no effort to change their lives; but we trust that God opens the hearts of some to receive permanent good. Labour for Jesus is not in vain. Often in my missionary work, as we long, and hope, and pray for the delaying harvest, we feel ready to exclaim:—

“Full well I know I have more tares than wheat,  
Brambles and flowers, dry sticks and withered leaves,  
Wherefore I blush and weep, and at thy feet  
I kneel down reverently and repeat,

Master, behold my sheaves!

I know these blossoms, clustering heavily,  
With evening dew upon their folded leaves,  
Can claim no value or utility;  
Yet well I know Thy patient love perceives  
Not what I *did*, but what I *strove to do*—  
And, though the full ripe ears be sadly few,  
Thou wilt accept my sheaves.”

## CHRISTIAN WORK IN A DISTRICT OF GLASGOW.

(Concluded from last Number.)

### II.—THE MILL-GIRLS' RELIGIOUS SOCIETY.

“Did you ever visit Jeanie D——’s class?” said one of the girls of my female Bible class, one evening, after the meeting. “No,” I replied, “I never even heard that she had one.” A couple of evenings after found me in full search of this secret gathering. It was a dark, wet, November night, in 1858. I poked my way up the causeway which led to the “Auld Basin,” and knocked at Jeanie’s mother’s door, and got Jeanie’s sister for my guide, who led me through ankle-deep mud along the canal-bank, round the back of a large brewery, down a terribly-dark stair, with a strong smell of beer, and landed me in a kind of subterranean class-room. The walls were newly white-washed, there was a glorious fire in the grate, and running out from it on either side were two long forms, on which were seated from fourteen to sixteen mill-girls, and before the

fire sat Jeanie. Jeanie was also a mill-girl; we will let her speak for herself.

“What is this you are after here, Jeanie? Plotting treason down in this awfully beery place?”

Jeanie laughed, and so did her class, all of whom knew me, and most of whom I knew.

“Oh, sir, this is just a wee school we have got. These lassies had not learned to read before they went to work, so I just thought I would try and help them. Come here, Bella—read that verse. She was only in her A B ab’s when she came.”

The verse was read most creditably. Two or three more scholars were exhibited, and then I told them how surprised and delighted I was with all I saw; how grateful they should be to their kind friend for teaching them after her long hard day’s work; how attentive they should be, and what a



blessing it would prove to them to be able to read God's word.

When they were dismissed, and while Jeanie and I were making the best of our way to *terra firma*, I asked her about her school. She had had it for two or three years. The girls were, many of them, very desolate and friendless—either orphans, or, worse, with dissolute parents. They all found in Jeanie a mother's love and care. The class met three nights in the week for reading, and one night, besides the Sabbath evening, for a Bible lesson.

"But don't you find it very hard on you after working two looms for ten hours every day?"

"Well, sir, I do feel very tired after I come in, but I just make up my mind that *it is to be done*, and I forget the weariness as soon as I begin teaching, and I come home fresher and heartier than when I went out."

"It must make you very happy to feel that you are doing so much good, not only in teaching these girls, but in throwing the protection of your love over them just at the most critical time of their lives."

"Many of them haven't much love or care at home, sir. It's little I can do for them, but I'm sure they pay me back ten times over in the pleasure I have in doing it. I got the room free from the master of the brewery, and though it is hard to get at, and a queer kind of place, it does our turn, and is very cheery on a winter night, when the gas is at full blaze, and the fire bright. We have got accustomed to the smell of the malt, and as no one ever looks near us, we spend many a pleasant night there."

"Well, Jeanie, there's one thing, you'll never have that to say again, for I'll often come to see you; so good night, God bless you, and make you a blessing to your flock."

Following Jeanie's good example, another member of my Bible class secured an old wright's shop, into which she gathered young women from eighteen to twenty-five years of age, and there taught them. Other two girls soon did the same, and in the spring of 1859 there existed three evening schools for young women, taught by their older and better educated companions. In July I called the teachers together, and proposed, with their co-operation, to form a "Mill-Girls' Religious Society," its object to be the moral and social elevation of factory-girls residing in our district. This I proposed to effect—

1. By the union of young women of sound religious principles for the purpose of encouraging each other in their Christian profession, and of bringing the influence of their friendly counsels and example to bear on their fellow-workers of less established character.

2. By the employment of a staff of teachers, selected from the society, whose office it would be to instruct in reading, writing, and sewing, those working girls whose age, or the shame of whose ignorance, might prove insuperable barriers to their

seeking instruction in ordinary schools. Also, through personal influence, to induce those who had no wish to learn, to accept the privileges of education.

3. By the protection of female workers from other towns or from the country, and of young girls who were entering mills for the first time, from the evil consequences of coming in contact with men and women of loose principles and depraved habits, by extending to them such kind sisterly advice as might lead them to form worthy friendships, and help them to escape the many snares and dangers to which young females are exposed in a large city.

4. By obtaining a place which the members would call *their own*, and which would be a kind of artificial Home, with its sympathies, kindly intercourse, and mutual interests for those girls who had no home, or whose homes were destitute of comfort and of every element of happiness and piety. This place to have apartments where those who lived in crowded or irreligious dwellings could retire for prayer.

5th. By appointing a committee, whose office would be to succour those who are friendless, and take care of the savings of the prudent; to nurse the sick; to help them by small loans, and thus to save them from the fatal consequences of extreme poverty and neglect.

6th. By the earnest efforts of the more matured members, to bring girls to receive instruction in the Bible class and other religious meetings.

The scheme was declared not only admirable in idea, but *thoroughly practicable*. A house was taken, fitted up in accordance with this plan, and duly opened on the 1st August, 1859, by my transferring to "the rooms" my Monday evening Bible class, which I had taught for three previous years. Thirty girls joined the new society; I chose ten of the oldest and best educated of the girls that I had known some time, and elected them into a committee, with a secretary, a treasurer, a librarian, a superintendent of the reading classes, a superintendent of the writing classes, &c. &c.

It made a great stir in the neighbourhood, a *female society* being without a precedent, and the girls had to bear a great deal of good-humoured quizzing and ill-natured sneering; but they bore both bravely, and have stood gallantly by the society, through good and bad report, defending it from its numerous critics and enemies by their persevering labours, and by their consistent and exemplary conduct.

The first thing we did was to bring together the three classes already formed, and establish them in "the rooms." Many more flocked in, and we found it necessary to rent the adjoining house. Fortunately the two largest apartments were contiguous, so that by removing the partition we secured one good-sized room, where the writing is taught, and four small ones, where eight reading

and spelling classes meet, an office and two closets for prayer.

On Monday evening I teach the Bible class, at which from 50 to 100 girls are present, with about 100 to 150 on the roll, all above sixteen years of age. The neighbourhood is divided into eight districts, over which eight ladies are appointed as "visitors," and eight members of the society as their companions.

On Tuesday each lady receives a memorandum containing the names of those in her district who were absent the previous evening from the Bible-class. It is her duty to call, during the week, and inquire the reason for absence, and to visit and care for the girls if she finds that sickness is the cause. The girls under sixteen are on this evening engaged in a sewing class, taught by one of the members, assisted by a lady. From forty to sixty girls attend, and much useful clothing is here made and paid for by small instalments.

On Tuesday, Wednesday, and Thursday, from 60 to 100 girls are taught reading, spelling, and writing, by their older companions. Two gentlemen friends and myself take evening about of superintendence, while another visits the absentees. One of the mill-owners of the neighbourhood occasionally pays a visit of inspection, and gives prizes for proficiency and regularity.

On Friday there are two sewing classes, one for senior and another for junior members.

On Saturday the rooms are open for the members to go out and in, and hold small prayer-meetings. When we have singing classes or tea-meetings, or meetings of committees, they are held on this evening.

On Sabbath morning I teach a "Believers' " class, that is, a class to which none are admitted but those who profess to have been awakened. This brings me into personal contact with those who may receive good impressions at the large class, which, from its size, is more like a meeting than a class. There are about thirty members enrolled in the Believers' class. We have weekly, monthly, and quarterly members, thus keeping up our communication with those who leave, either for other parts of the city, or get married. In the afternoon there is an infant school, taught by members of the society, and a "Mothers' meeting" in the evening. From 300 to 400 girls receive instruction of various kinds in connection with the society.

The society has now been in operation for nearly five years, and is in a more efficient state than ever, doing, I believe, much good in the neighbourhood, not only by the religious and secular teaching it affords, but by the influence it has exercised in elevating the moral standard of the class to which its efforts are specially directed. A working man said to me the other day, "The name 'Mill-girl' has quite changed its character since that Society began." People hold it in great respect now, and they didn't use to do so. It has taught the girls to respect themselves, and show the public

that there is a very large number of pious and intelligent women among them. The first year passed off with a success far beyond our most sanguine expectations. The novelty of the scheme brought hundreds to the society. We had great spiritual blessings, and many were brought to know the truth as it is in Jesus. Our success brought the strain to bear very heavily on the principles and self-denial of the teachers, and made me very anxious for the future, although I had great confidence in those on whom I depended for assistance. I feared that even though their hearts were stout, their physical energies might not be able to stand the wear and tear of long hours of labour and nights of teaching. But the second year found them patiently at work. At its close we held every inch of ground we had gained. I was told by some that they would wait until the third year before they would believe that the principle of "self-help," on which our institution is based, was practicable among working women, and capable of being used as a great power in Christian work. Now, after four years of earnest, patient, devoted labour, we are approaching the close of the fifth year with nearly the same persevering and now experienced workers with whom we started, having in addition some valuable teachers who have joined us since we began, and who promise to rival in their efficiency and fidelity the oldest members.

We have now in connection with the institution two societies, which we hope may yet be the means of doing much good,—the Female Christian Abstiners' Society, and the Mothers' Mission. These are superintended by the ladies who take an interest in the movement, and give occupation to a female missionary, whose exertions are chiefly devoted to the outside winders for the factories, and to the mothers of the members of the society. At the Mothers' sewing meeting, clothing for themselves and their children is made at the very cheapest rates, and payment received in small sums. Encouraged by the example set by the Glasgow girls, two similar societies have been formed—one in Dundee and another in Sillicoultry. The secretary of our society has paid complimentary visits to the sister institutions with very happy results.

Hitherto nearly all the funds for carrying on this work have been subscribed by the mill-owners in the neighbourhood, and by Christian gentlemen and ladies of this city; but, at our last New Year's tea-meeting, a sum nearly equal to the rent of the premises was handed to me, with the following address:—

"The members of the society beg to hand you the enclosed sum of money, which they have raised among themselves and their friends, to testify their appreciation of the institution, and of your kindness in providing for them so many privileges. They hope to raise a like sum every year, and thus lighten the burden you have had to bear so long in raising the funds."

I think I may safely say that our Society has be-



come one of the established institutions of the city, and I believe that, when those who originated it and now work its various organisations have passed away, it will remain a centre of good and holy influence, and a source of blessing to many.

### III. THE SABBATH SERVICES FOR PERSONS IN THEIR WORKING CLOTHES.

In the Cowcaddens district there are thousands who *never* enter the house of God, and thousands more who *very seldom* do so. About five years ago, I said to some working men in my Bible class, that with their help, I thought a good many might be induced to come and hear the Gospel. We procured a small hall, called the Port-room, from its being situated at Port Dundas, on the Forth and Clyde Canal. I met with four of my working friends on the appointed Sabbath, and in solemn prayer committed the scheme to God. We arranged the room, and armed with handbills sallied forth in quest of an audience. We each took separate roads. We got many promises, and returned expecting the room to be full, but found only *two*. We proceeded with our service, and so began the

#### "Public Worship for Persons in their Working Clothes."

Every Sabbath the meeting increased, until the Port-room became too small for us. Through the kindness of one of the mill-owners in the neighbourhood, we got the use of a larger room—Corn Street Hall—which we occupied for more than two years. A few months ago we removed to a singing-saloon, called the Olympic Music Hall, where we now meet every Sabbath at half-past eleven. The retiring-room, where the actors and singers change their costumes, is occupied by a group of mothers with infants in their arms, gathered round a comfortable fire. The stage is our pulpit. The women, with bare heads or white caps, occupy chiefly the "reserved seats," close to the footlights. The gallery extending behind is generally exclusively filled with men in their working-clothes. The saloon is capable of holding six hundred people when judiciously packed. There are about three hundred present each Sabbath, and about double that number come occasionally. Though myself an elder of the Established Church of Scotland, we do not consider this meeting as closely identified with any denomination, and those who co-operate with me represent all the Christian denominations in Scotland. We look on it as a *recruiting depot* for the great army of the Church of Christ. Our object is to draw out men and women to hear the Gospel; and when that Gospel has been blessed to their souls, they have the option either of remaining with us and *working*, or of leaving for any of the neighbouring churches. We are led to believe that upwards of two hundred have been rescued from total non-attendance at the house of God, and drafted to various places of worship, besides the three hundred who are at

present identified with the meeting. Our plan is as follows:—

1st. We have a body of stewards. These are the leading working-men in the meeting. They represent the elders of a congregation.

2nd. We have a visiting committee of working-men, whose duty it is to *find out* other working-men who are not in the habit of attending church, to *visit them* in their homes and try to induce them to come out to the hall.

3rd. We have a committee of ten gentlemen, with each of whom a working-man is associated. Each couple have a district allotted to them. They meet once a week at half-past seven in the evening; go to their district and visit from door to door, making acquaintance with the people, and trying to rouse them from the fearful indifference with which thousands of our people regard spiritual things. If they get any to promise to come, they say, "We will call for you at eleven o'clock on the Sabbath morning, and take you with us to the meeting." They go in couples on the Sabbath morning, at ten o'clock, and visit until the hour of meeting.

These agencies have been set to work in fulfilment of the Divine command, "Go ye out and compel them to come in, that my house may be filled."

Every Sabbath evening the stewards meet with me for an hour before the Bible class begins, to consult as to the progress of the work, and converse over various matters of interest. The individual cases needing special care and attention are brought forward, and plans proposed for the spiritual good of many sinking down to vice and ruin.

At the meetings there are two classes, those who have no good "Sunday clothes," and those who have, but who lay them aside for the good of others, and because they get spiritual benefit at the meeting. Three times a-year, those who profess to have been spiritually changed, meet in the Port-room, to the number of eighty or ninety, on the sacrament Sabbath evening. The stewards make all the necessary arrangements; the tables are covered with white cloths; a pulpit is erected for the officiating clergyman, beneath which is a small table, similarly covered, for the sacramental elements. The members all come in their working-clothes, the young women bareheaded—the married women with white caps. The service has all the beautiful simplicity of the Primitive Church. The clergyman of the parish in which the Hall is situated preaches an appropriate discourse, and administers the sacrament according to the forms of the Presbyterian Church; after which he baptises any of the members' children who may be brought forward. Between each sacramental season these persons meet for Christian communion. The stewards arrange various subjects for conversation, such as "prayer;" "the nature of the sacramental ordinance;" "the blessing of Christian fellowship," &c. After tea a hymn is sung, and conversation engaged in for a couple of hours. These meetings are both pleasant

and profitable, and a great means of uniting the members together, and bringing them into friendly contact with each other. At the last New Year's holiday, the gentlemen interested in this meeting determined to give a Christian feast to a few of the poor of this district. They issued 300 free tickets through the Factory-girls, the Brotherhood, and the male and female missionaries of the Cowcaddens; and on the 5th of January, about 250 of the *genuine poor* sat down to an overflowing supper. Bread, beef, potatoes, and plum-pudding, were first served round, the gentlemen and some working-men of the Brotherhood acting as stewards. After which the men sang songs and gave their best recitations; the ladies and gentlemen on the platform played the piano and sang glees. At nine o'clock tea was brought, with buns, and what they could not eat they were told to carry away with them. After tea came prayer, a short address and a closing hymn, and they separated to their homes, none having spent so happy a night for years. One old wife, as she was going out, said, "I have not spent so happy a night since my wedding-day!" The whole cost about 18l. Never was so much pleasure given at so small expense. A few members of the Brotherhood arranged the room, and, assisted by the gentlemen, acted as waiters, and the Great Western Cooking Depot provided the supper.

When the men go to visit for the meeting, they sometimes stumble on the houses of those who were at the supper, and the welcome they get is quite *overpowering*.

One evening five men called at the president's house, and asked for an interview. The oldest of the number then spoke to somewhat of the following effect:—

"Sir, we five men consider that the society of which you are the head has been the instrument of our reformation from a life of vice and folly to holiness and faith in the Lord Jesus Christ. You know what we once were, and what, by God's grace, we hope now we are. Well, sir, as our best friend, we thought it right to come to you and tell you how much real good we have got, and that we are ready to help you in every way in our power. We five have been drawn together in the providence of God, having all been converted about the same time, and have formed ourselves into a kind of *little Brotherhood*. We meet every Monday evening, alternately in each other's houses, for prayer; we have bound ourselves to one another to let nothing interfere with this night. This is *our night for ourselves*, but all of the other nights in the week are

*yours*. Tell us what you would like us to do, and, with God's help, we will do it. *Our* idea is to go from house to house among the members of the society, and form little prayer-meetings."

The president said that he was delighted with what he heard, that he certainly would take the full benefit of their offer, and that the best thing they could do was to form among the other men similar groups. Now there are six little prayer-meetings of this private brotherly kind gathered in the various homes of the members, who number about thirty-six of the finest and most earnest men to be met with. Much practical work has been done, is doing, and, please God, will yet be done by them. In their labours they learned two great lessons—the mighty power of the Gospel, and the worthlessness of mere moral reformation. They felt that the *latter* could put a good coat on a vagrant's back, could give a comfortable home in exchange for squalor, and even gain for a man the respect and confidence of his fellows; but that nothing but the *accepted Gospel* could wash away his sins, and restore him to his Father's love. They saw that morality merely left him a decent prodigal. The Gospel only could bring him *home*. They saw that there were thousands who never heard the holy name but in blasphemy—who knew nothing of redeeming love; thousands of the poor, the outcast, the forlorn, the hardened, the depraved, the utterly and totally callous, who never enter church or meeting-room, and who *shrink* from the sight of a clergyman or missionary. They saw that they possessed a power as earnest, converted working-men, which might be used with tremendous effect; that their honest straightforward declaration of what the blood of Jesus Christ had done for them, would be listened to with respect and attention in many cases where the official proclamation of the truth would only harden. They therefore, with the assistance of some gentlemen, formed themselves into the "Christian Evangelising Brotherhood," its object being to *carry* the Gospel to those who *will not come to hear it*. This society is but in its infancy, yet even already sterling good work has been effected. There are daily more men becoming inspired with a thirst after souls, and a desire to tell the story of the Lord's grace to them. What has been done only proves that the best evangelisers among working-men are the working-men themselves, assisted by Christian gentlemen. We have great hopes that so large and efficient a body of this kind will be associated together in this glorious work, that the blessed results of their united efforts will be powerfully felt in this neighbourhood.

## MEDICAL MISSIONS.

FEW probably are aware that Pekin, the seat of the Chinese Government, until late years so little known, so inaccessible to European science and literature, and invested by our imaginations with

much that was almost fabulous, is now the seat of a vigorous Medical Mission. This fact, surely, when calmly looked at, is one of great importance, and full of encouragement to all who take an enlightened



interest in the well-being of their fellow-men, and in the progress of Christianity. It means this: that many thousand inhabitants of that vast heathen empire have their bodily ailments and infirmities cared for and treated according to the principles of British surgery and medicine, while at the same time, and as a rule of the Institution, every patient, before being admitted for advice, has the Gospel of Christ proclaimed in his hearing by well-accredited teachers.

Mr. Lockhart, a Fellow of the Royal College of Surgeons, long and favourably known at Shanghai, arrived in Pekin in the autumn of 1861, resided for several weeks at the British Legation as Mr. Bruce's guest, and then obtained a house of his own, where the inhabitants speedily found him out, and came in numbers for relief. At first, two or three persons a-day; then a dozen or more, and afterwards twenty or thirty. Among the earlier cases a few striking ones occurred, which no doubt created an impression and had an influence in rapidly increasing the number of applicants. The first Annual Report of his Hospital, belonging to the London Missionary Society, embraced a period of only fifteen months from its opening, and no fewer than *twenty-two thousand* individuals had applied for advice. This number embraced all classes, officers of every rank, with their wives, mothers, children, and other relations; merchants and shopkeepers, working people and villagers, and numerous beggars. Ladies also, and respectable women, were present in large numbers. An ex-guardian of the heir-apparent and President of the Board of Revenue, came for the treatment of paralysis. Dr. Lockhart visited him afterwards at his own house, and attended some members of his family, including one or two of his daughters. The President of the Board of Punishment sent his son as a patient. Officials of the various other Boards; members of the Censorate; members of the Hau-lau-yaen; members of the imperial family; eunuchs of the palace; civil and military officers of red, blue, white, and gold buttons, and numerous other officials have all prescuted themselves as patients. We mention these particulars, to convey to our readers some idea of the avidity and earnestness with which these suffering Chinese avail themselves of foreign professional skill, and also of the estimation in which, after a lengthened public experience, the hospital and dispensary are evidently held. Do they not at the same time reveal to us the remarkable door of entrance which has been opened, through medical agency, in the very metropolis of China, so long hermetically sealed against the truth, for the Gospel of Salvation to thousands of all ranks and ages otherwise inaccessible? Be it remembered, too, that the circumstances under which Christ is thus held forth are eminently propitious; for many of the hearers are already touched in their hearts with a grateful sense of benefits received, and not a few, it may be hoped, are prepared by bodily suffering and mental anxiety for that divine balm

which the Great Physician Himself can alone administer and apply. It appears to us, that Mr. Lockhart and his missionary coadjutors may look for an extraordinary blessing upon their labours, because these are carried on, as nearly as may be, after the plan and fashion of Him who, while He preached the Gospel of the Kingdom, healed every disease and every sickness among the people.

This is not the place for referring particularly to the professional details of Mr. Lockhart's Report; but we may say that they are full of scientific interest, as could hardly fail to be the case, considering his intelligence, his great experience elsewhere, and the vast field to which he has been recently introduced.

The second Report from Pekin, embracing the twelve months from January 1st to December 31st, 1863, is now before us. The same general plan of procedure continues. The out-patients have been attended to every day, and all classes of people have applied for relief. Upwards of *ten thousand* individuals have been treated. Numbers of these have been seen daily, or twice or thrice a-week for a lengthened period, and almost all of them several times; but each case is registered only once, on being first seen, and no record is kept of the subsequent visits. Many of the patients have come from provincial cities and towns, and also from distant places beyond the Great Wall.

Religious instruction continues to occupy a prominent position at the Dispensary. Daily services are held in the hall by the Rev. J. Edkins and a native preacher, during the time that the patients are waiting for their turn to be attended to by the surgeon; and, in addition to this oral teaching, many copies of the New Testament in Chinese, and various religious books, have been distributed.

It cannot be doubted, that in these different modes the good seed of the Word has been largely and widely scattered, and no man can estimate the result. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Mr. Lockhart's Dispensary, as he tells us in his Report, is not the only Medical Missionary Institution in Pekin. Dr. I. A. Stewart, of the Society for the Propagation of the Gospel, has lately obtained premises in another quarter of the city, and is beginning to attend patients in the same evangelistic spirit. He received his professional education in Edinburgh, under the auspices of the Medical Missionary Society,\* was trained at the Cowgate Dispensary by Mr. Burns Thomson (see our Number for March), in company with Mr. Andrew Davidson, of Madagascare, Dr. W. Robson, of Calcutta, Mr. Valentine, of Rajputana, and Mr. Low, of Travancore, and will doubtless conduct his new and important enterprise on the same principles that characterise the parent Institution at home.

\* A list of the officials of the Edinburgh Medical Missionary Society will be found in our advertising columns.

# LETTERS

FROM

## THE CORRESPONDENTS

### OF "CHRISTIAN WORK."

#### England.

THE anniversaries of the month of May have proved that Christian liberality is not on the decrease. The Church Missionary Society reported its income at 154,247*l.*, including about 20,000*l.* raised in the Missions themselves. The Wesleyan Missionary Society had received 134,258*l.* in the year, and were able to report besides, promises of 170,000*l.* for its great Jubilee fund. The London Missionary Society had received 81,072*l.*; the Baptist, 34,419*l.*; while the British and Foreign Bible Society had to report the largest income ever obtained, 89,897*l.* from contributions, and 79,008*l.* from sales, in all, 168,905*l.* We give a list of the societies and their incomes, classifying them according to their respective fields of operation.

#### Foreign Missions.

Society for the Propagation of the Gospel in Foreign Parts . . . . .	£87,832
Church Missionary Society . . . . .	154,247
Wesleyan Missionary Society . . . . .	134,258
London Missionary Society . . . . .	81,072
Baptist Missionary Society . . . . .	34,419
United Methodist Free Churches . . . . .	11,585
Primitive Methodist Missions . . . . .	12,557
Turkish Missions Aid . . . . .	2,875

#### Colonial and Continental Missions.

Colonial and Continental Society . . . . .	28,919
Colonial Missionary Society . . . . .	6,718
Foreign Aid Society . . . . .	2,418
Evangelical Continental Society . . . . .	1,983

#### Home Missions.

Church Pastoral Aid Society . . . . .	44,845
London City Mission . . . . .	42,476
Irish Church Missions . . . . .	26,672
Wesleyan Home Missions . . . . .	15,000
Home Missionary Society (Congregational) . . . . .	4,093
Irish Evangelical Society (Congregational) . . . . .	4,015
Baptist Home Mission . . . . .	1,375
Church of England Scripture Readers' Society . . . . .	11,193

#### Educational Societies.

Sunday School Union . . . . .	£19,831
Ragged School Union . . . . .	9,594
Religious Book Society . . . . .	9,480
Christian Vernacular Education Society . . . . .	5,718

#### Jewish Societies.

London Jews Society . . . . .	32,681
British Jews Society . . . . .	6,585
Operative Jewish Converts . . . . .	4,331

#### Miscellaneous Societies.

Religious Tract Society—	
Sales . . . . .	£107,807
Gifts . . . . .	10,872
	118,679
Army Scripture Readers' Society . . . . .	9,477
Protestant Reformation Society . . . . .	4,619
Naval and Military Bible Society . . . . .	1,782
Seamen's Christian Friend Society . . . . .	940
Protestant Alliance . . . . .	1,539
Trinitarian Bible Society . . . . .	747
Missions to Seamen . . . . .	7,310

#### British and Foreign Bible Society.

Gifts . . . . .	£89,897
Sales . . . . .	79,008
	168,905

#### Total.

Foreign Missions . . . . .	518,845
Colonial and Continental Missions . . . . .	40,038
Home Missions . . . . .	149,369
Educational Societies . . . . .	44,623
Jewish Societies . . . . .	43,597
Miscellaneous Societies . . . . .	145,093
British and Foreign Bible Society . . . . .	168,905
	£1,110,470

The result thus obtained is of course only approximate, since there are various societies the amount of whose annual revenue is not accurately stated in the outlines of the reports read at the meetings.

The Archbishop of York, who has been taking a



prominent part at one or two of the meetings in defence specially of the full inspiration of Scripture, has issued a pastoral, in which he aims to show that the Privy Council has pronounced no opinion on the "Essays and Reviews" as a whole, but only on certain disjointed fragments. He considers, however, that there are two points in the judgment about which the Church of England may well be disquieted. These are: "The inspiration and authority of Holy Scripture, and the eternity of the punishment of the wicked. Upon the former of these points, the authority of the Scripture, I must not shrink from saying, that a doctrine as to Holy Scripture has found some countenance from the 'Judgment,' which no article or formula of any Church whatever has before adopted, namely—that the Bible is called the Word of God, not because it is, but because it contains the Word of God."

Dr. Jeune has been appointed to the vacant Bishopric of Peterborough. His appointment gives much satisfaction, especially to the evangelical section of the Church. He is a native of Jersey. As head of Pembroke College of Oxford, he did much for its benefit. He was Vice-Chancellor of Oxford for several years, till recently appointed Dean of Lincoln. In that Deanery he is succeeded by Dr. Jeremie, who is well known by different articles in the "Encyclopædia Metropolitana," and by other writings.

The "Declaration" has been presented in due form to the Archbishop of Canterbury, after having been signed by about 11,000 of the clergy.

Cardinal Wiseman and Dr. Manning are making the best use of the decision of the Privy Council for the purposes of the Church of Rome. The Cardinal has published a long pastoral, in which he treats the Church of England as having deserted the fundamentals of the faith—held by the Church Catholic in all ages,—under the guidance of the civil power. He notices, also, with strong reprobation, the reception given to Garibaldi, in which even Church dignitaries had participated—quoting from Garibaldi sentiments approving the setting up of the Goddess of Reason in Paris in 1789, and treating him as the enemy of all religion and order.

The Congregationalists have had a series of meetings in connection with their Congregational Union, which have been well attended. The Report of the Committee for the year showed that a very large increase had taken place in the number of new chapels, and that there was perfect harmony in the body in connection with every department of their operations. The Rev. Henry Allon is Chairman during the present year. His address upon the "Inspiration of Scripture" gave rise to some discussion. He repudiated the theory of verbal inspiration, as stated by Ganssen, considering that its advocates must consistently exclude the human element; but maintained at the same time that all parts of Scripture had Divine authority.

LONDON, May, 1864.

## Scotland.

THIS is the month of the Scottish ecclesiastical gatherings, when the streets of Edinburgh are crowded with clergy, who come up from all parts of the country.

The General Assemblies of the Established and Free Churches met on Thursday, the 19th instant, and the Synod of the United Presbyterian Church ten days previously, on Monday, the 9th. The meetings of the former bodies, which last nearly a fortnight, are, for the first few days, chiefly of a formal and routine character. The middle of the second week is the period selected for all the more important debates, to which we must refer in the next letter. The only matter of general interest that has occurred in the early routine proceedings, is the rejection in the Free Church Assembly of the ridiculous Strathgogie overture ancient (to use the Scotch ecclesiastical phraseology) "Good Words." It was reported, amidst much laughter, that the committee on overtures had resolved to recommend its rejection, on the ground of incompetency, it having no bearing on those within the Church's jurisdiction.

The United Presbyterian Synod, which was presided over by Dr. King, best known as of Glasgow in the days of the voluntary controversy—now of Bayswater, London—had a keen discussion on the report of the committee appointed to confer with the Free and other Presbyterian Churches on the subject of Union. The basis, of which we formerly gave the substance, was assailed by several members as a sacrifice of voluntary principle, while it was evidently approved by a large majority. Dr. Harper, of Leith, said, in the course of his speech:—

"The statement by your committee expresses more fully the voluntary principle than any decision or document that has heretofore emanated from this United Synod. The repudiation of force in spiritual things, the New Testament law for the maintenance and extension of the Church, the exclusion thereby of State aid for these purposes, are the prominent particulars in these articles, together with the grounds of secession from the Established Church as set forth in our summary of principles."

Mr. Renton, of Kelso, thought the articles of agreement, though very consistent with the views of the Free Church, quite at variance with those of the United Presbyterian Church:—

"The articles of agreement are such as we could not beforehand have imagined that any committee of the Synod would ever have concocted or sanctioned. That so distinguished a committee have adopted them, and are able to interpret them consistently with our principles, must be accepted as an indisputable proof of their great amiableness and great ingenuity; but these are not the qualities which will command the admiration and gratitude of the Church."

Dr. Cairns at great length vindicated the articles, showing that nothing had been sacrificed which constituted voluntarism when that principle was rightly explained and understood; and concluded with imploring the divine blessing on the steps now being taken for union.

Five different motions were proposed, but four were withdrawn in favour of one in which the synod expressed great satisfaction at the Christian courtesy which had marked the conferences between the representatives of the two churches, and its unabated sense of the importance of the object, and reappointed the committee to continue the conferences. This was carried with acclamation, and the result of the debate is therefore greatly in favour of the union.

At the Synodical Missionary meeting the income of the foreign missions for the year was stated to be 19,624*l.*; and for home missions, 8794*l.* Mr. McGill, secretary for the home missions, said that the great duty of the Church was now to go into England. He said that at least fifteen places had been pointed out in the map of London where successful congregations might be established.

The Rev. Dr. Caird, well known as one of the most eloquent of Scottish preachers, who is now Professor of Theology in the University of Glasgow, made recently the following remarks on the alleged deterioration and paucity of theological students:—“At the close of the first year during which I have occupied the Chair of Theology, I wish thus publicly to express the high satisfaction which I have had in conducting the studies extending over that time. The labours of a first session must of necessity be of a somewhat arduous and anxious nature; but besides the sympathy of the College, of whose kindness, forbearance, and helpfulness this is not the place to speak, I have been greatly cheered and supported by the character of the students themselves. Much has been said of late of the growing reluctance of young men of talent to enter into the clerical profession. Whether from the unsettled state of theological opinion, or the increasing attractions of other and more lucrative professions, or from other causes, it is alleged that young men of intelligence, thoughtfulness, and high education are gradually withheld from the service of the Church. On the justness of this allegation I shall not presume to say anything, save only this, which I can with confidence aver, that, so far as my own experience goes, neither as respects numbers nor ability can we say of the theological students of this University that there is any indication of decline. Better material to work upon I could not wish to have. Students of more thoughtful, earnest, and well-disciplined minds, of more manly and honourable bearing in every respect, than the majority of those with whom I have had to deal, I could not wish. I think I have discerned in them no little measure of that ardour and self-devotion which the pursuit of knowledge in all its depart-

ments ought ever to call forth, chastened by the reverence which is peculiar to the study of divine truth. I think I have discerned in their minds something of that spirit in the study of theology which I should also wish to cultivate in my own mind—a spirit at once of submission and of freedom—of submission to the authority of the inspired rule of faith, of due deference to the standards of the Church, yet combined with that—and it is no impossible combination—a spirit of unfettered loyalty to truth; a disposition to welcome the light from all quarters, come from whatsoever quarter it may; and that belief in the progressiveness of knowledge which is the very life of all scientific studies.”

Several applications have been made within the month for admission to the Established Church by ministers of the Free Church.

Dr. Guthrie is compelled, by the advice of his medical men, to announce his entire and final retirement from all pulpit and platform duties. He will still continue to write. This announcement is regarded with deep sorrow, not only by his congregation, but by the whole of Edinburgh, as well as by Scotland throughout. It will doubtless be lamented much in England too.

May, 1864.

### Ireland.

A PASTORAL from Dr. Cullen opened the favourite month of May. Garibaldi had been in England; so it commenced with Garibaldi, whom this prelate has the pleasure of describing as the personification of every evil principle, a man of no military genius, a man who was successful only when his opponents were bribed to submit to him, and whose career of rapine, perfidy, violence, and revolution was put an end to as soon as he encountered a handful of men faithful to their trust. The colours of the home picture are rubbed in darkly every year. As for the Church Establishment, it is still “the greatest nuisance that ever afflicted or disgraced any nation.” Prayer, it seems, also, is scoffed at by Protestant Saxons; but notwithstanding, Catholics are to pray for a denominational education. The greater part of the pastoral is occupied with dissuasions against the Fenian Brotherhood and other revolutionary societies, on the sole ground that as we have neither arms nor ammunition, nor any means of aggression or defence, revolution would not be successful. These Fenians appear disposed to give their bishops more trouble than our rulers. They publish a paper of their own in Chicago, in which they set up popular rights above the whole episcopal bench, and prove that in America Celts will do as they please, undeterred by spiritual terrors. Indeed, a curious letter from the Roman Catholic Bishop of Toronto strikingly confirms this peculiarity of the American Celts. Fenianism, according to him, is a wish to see the miserable condition of the Irish improved, and in pursuing that



wish "the youths are not so submissive to the clergy as in Ireland." But more than that, the Celt absolutely lapses into Protestantism.

"In our travels through Texas we came upon a village, which we judged, from the names—O'Doherty, M'Carthy, O'Brien, Doolan, &c.—that appeared on the signboards, to be an exclusively Irish and Catholic settlement. We found only one man—a storekeeper—who acknowledged himself a Catholic. To our question—Why are not all those having Irish names Catholics? the answer was, their parents were Catholics, but, no priests being in the country, the children joined other religions."

Dr. England, another bishop, estimated the loss in his diocese, up till 1838, at 50,000. "We were assured by Mr. Tracy, an agent for the American Child Protection Society, that he took from New York alone, during the ten years that followed the famine in Ireland, 2000 children annually." The loss, says Dr. England,\* must be estimated by millions: the loss, says *this* bishop, is so great, that at the lowest calculation the number of Catholics in America should be double what it is. And the conclusion is an appeal to the bishops of Ireland to prevent emigration. The country is moving westwards with an unparalleled rapidity. Every week close upon 3000 emigrants sail for America alone; more money is sent from America for emigration purposes than has ever been known; and the people who go could quite well afford to stay; they are part of that great country middle class that are likely to be the most independent among an independent people. *Hinc illæ lachrymæ.*

The agitation on the rules, or rather principles, of the National Board continues. The entire Presbyterian Church is ranged against the majority of the Board in this matter. A new element has been imported into the struggle by the publication of a report from a Roman Catholic inspector of the Southern schools under his charge. In this report he charges on the convent schools the extinguishing of lay schools, and the result that a considerable portion of the children of the poor localities receive no education whatever:—

"This is a fact which cannot be gainsaid. I have an intimate knowledge of its truth, and could readily adduce abundant proof of it. And let it be understood that I am not alluding to children of different denominations, but only to Catholic children. What is the result? When the *lay* schools are *extinguished*, a considerable portion of the children of the poor locality receive no education whatever. In the town of Killarney there are two convent schools and one monk's school for the education of the children of a population amounting to nearly 6000 persons. *No day-school conducted by lay teachers would be tolerated there.* Well, I have it on the best authority that the number of children attending schools in Killarney is *considerably less*

*than that of those who never enter a school.* A rival school, if it can possibly be extinguished, is not allowed to exist. In crowded cities this is of course impossible; but in Tralee, Killarney, Newcastle, Kinsale, Queenstown, Middleton, Skibbereen, Bandon, Dingle, and a host of smaller towns, no female schools, except those connected with convents, are to be found; none are permitted to be established. In some of them, indeed, such as Tralee, Killarney, Newcastle, and Dingle, in which there are monks' schools as well as nuns' schools, *even the ordinary male national schools have been proscribed.*"

Attempts have been made to weaken the force of these grave facts; and Mr. Sheridan himself has written a long letter to tone down their force; but they remain as the calm expression of a judicial inquiry, and they are precisely what persons of reflection would expect.

The spirit of inquiry noticeable in the South is springing up again in Dublin. Some weeks since, the ministers and elders of the Presbyterian churches in the city dedicated a day to prayer, and determined to hold a series of meetings in their various congregations for the special object of prayer for the Holy Spirit. Brief addresses were also made at these meetings, both to the converted and the unconverted, and not without the happiest result. And out of these meetings has now grown a weekly united prayer-meeting, to rotate about the churches, and be held every Thursday from two till three o'clock. The attendance at the first of these meetings, and the spirit that pervaded it, were extremely encouraging.

The Bishop of Down has issued instructions to his rural deans with a view to make the office more effective, and assimilate it to the English. In the diocese of Dublin, Dr. Lee's accession to the Archbishopal chaplaincy has been signalled by a wholesome strictness in the examinations for orders. Daily service also is urged in many places.

The Geneva Tercentenary of Calvin's death is likely to be observed with much spirit in some districts.

DUBLIN, May, 1864.

### France.

M. EDMOND ABOUT, in the *Nouvelle Revue de Paris*, wittily proposes that a short dictionary should be appended to M. Renan's "Life of Jesus," giving the improved meaning of the words *God, Divine, soul, religion*, and some others of the same kind! A similar glossary would be of great use in hearing the Rationalists' discourses and reading their productions. A curious pretension, theirs! says another writer, to possess superior knowledge, and to attempt to propagate it by words to which they give a non-natural sense! It shows how far the boasted light of natural conscience may sink into darkness, when even men of the world marvel at them. They scruple not to deny the Lord, who bought them, to question that Jesus Christ came in

\* In a Report to the Directors of the Society for the Propagation of the Faith in France.

the flesh otherwise than every man, to disbelieve His resurrection, and to ask defyingly, Where is the promise of His coming? Thus fulfilling the Lord's word, while they deride those who believe in its authenticity! Shades of darkness there are; some are deep down with the Pastor Vögeli of Zurich, who on Ascension-day preached that Christ had not risen, that He had not ascended into Heaven, that He would not return! But others are content, with M. Coquerel, juv., in his public confession of faith, to deny the vicarious suffering and atonement of Jesus, and, as a natural consequence, to find no harmony between the Old Testament and the New, and no other infliction for sin than chastisement in the present life! Some have but taken a first step in the fatal tendency to hold up their petty lantern to judge the sun, and begin to put the Decalogue aside, and pick and choose out passages which they fancy to be more or less inspired. Such is the folly of man's pretended wisdom! Extremes meet; we find in a protest of the Tractarian clergymen in Paris, against the Oxford committee, the assertion that the two propositions that "The Holy Scriptures not only contain the faith, but are the faith, the literal actual words of God Almighty from first to last; and that the sufferings of the condemned are endless, in precisely the same sense as the happiness of the blessed, are both mere popular expressions of current ignorance and want of thought." Whether men go to the rationalism of the past, and give patristic meanings to Scripture, or whether they sink into the rationalism of the present hour, and give their own, the aim of the adversary is equally attained, their feet have glided from the rock, and wo to them in the hour of darkness and strong delusion at hand!

The full minutes of the General and National Conferences alluded to in my last have been published, a step never before taken, but imperatively called for by the state of feeling on both sides; one is astonished in reading them, what extent of unbelief and childish error men who turn aside from Scripture can fall into imperceptibly to themselves, and how far their judgment and sense are warped from the straight line. Never, perhaps, came more appropriately to the few who heard it, the strengthening and beautiful exhortation of Mr. Denham Smith on *Doctrine*, i.e. the truths we receive; and *Life*, i.e. the great moral feelings and principles which make up our life as seen by others.

Our churches are preparing to celebrate the third centenary of Calvin's death; in Paris, Professor de Felice will give, at the Oratoire, two lectures on Calvin's life; and many will make the Great Reformer a subject of their discourses. Several books have appropriately appeared; the third volume of Dr. Merle d'Aubigné's "History of the Reformation in Europe in Calvin's Time;" the "Life of Calvin," by Pastor Puaux; "Stories of the Sixteenth Century," by Professor Jules Bonnet; the "Reformer, John Calvin," by Pastor Goguel,

published by Toulouse; M. Bungener is also giving a popular abridgment of his larger work on Calvin. May the Lord be glorified through his servant! The intense dislike of the liberals to Calvinism of course divides the current of feeling on the subject, which does not run uniformly as it did for the third centenary of the Synod of 1559. Professor de Felice has brought out also an intensely interesting and important work, the "History of the National Synods," commencing with the first in 1559, till the interruption for seventy years, commencing in 1659; then telling of the Eight Synods in the Desert, from 1726 to 1763, when another interruption for eighty-five years took place, until 1848, when the General Assembly met and voted the *statu quo*.

The consistories are continuing to send in slowly their deliberations in favour of the restoration of these ever more desired synods.

I now resume my succinct account of the annual assemblies. The Paris Missionary Society met on Thursday, April 7th; Count Jules Delaborde presided. The report, presented by Pastor Cazalis, showed receipts 186,843 francs, and expenses 182,904; the receipts include a legacy of 50,000 francs. The Society's chief seat of exertion is among the Bassoutos in South Africa, whose chief called for missionaries more than thirty years ago, and providentially found them. This tribe, of about 20,000 souls, has been literally saved from destruction by the labours of the earnest men sent from Paris to preach Christ. The several stations are prosperous, symptoms of reviving grace are manifesting themselves here and there, and there is general progress. Native teachers are arising, intelligence is increasing, and a journal has come out in the Bassouto language (first formed into letters by the missionaries), edited by one of the missionaries, and called "The Little Light of Lessuto." Much hopeful success has also accompanied the first efforts of Pastors Arbousset and Atger in the interesting Tahiti mission. A missionary has lately been sent to Senegambia.

On Friday, the 8th, an interesting gathering took place at the Paris Asylum for Old Age. Forty-seven aged men and women enjoy at present the benefits of the establishment.

On the 9th the friends of the Society of Primary Instruction among Protestants met at the Oratoire: M. F. Cuvier, councillor of state, presided. The report showed that the Society had supported during the year 223 schools to the amount of 36,000 francs. It has founded about twelve schools a-year for some time past. It has two training-schools, one for young men, at Courbevoie, with thirty pupils at present; 155 of its scholars have at different times obtained their brevets, and are now exercising their important functions as Protestant schoolmasters. Pastor Gauthey, who has superintended it for eighteen years, has now resigned his work into the hands of M. Gandard, his son-in-law. The



training-school for young women at Boissy de Léger has twenty-five pupils, and ten junior pupils. Out of nine examined, seven obtained their brevet. Expenses, 76,000 fr. ; receipts, 71,850 fr.

The agricultural colony of Sainte-foy had its anniversary on the same day. It has received 519 boys from its commencement, and has ninety-seven at present. These are juvenile breakers of the laws, whom the administration places under its careful Christian influence. It has increased its extent of land this year, but it has not enough space yet to employ all its hands at home. Its finances show a balance of 8000 francs in its favour.

The Deaconesses' Institution held its anniversary on Monday, the 11th, which was presided by Pastor Horace Monod, of Marseilles. Four new deaconesses have been admitted during the year ; the various benevolent works carried on in and out of the institution prosper. The expenses have been 95,000 fr. ; and receipts, 81,000 fr.

Two interesting gatherings of Protestant apprentices took place. They are placed out and watched over by Christian men and women of the Reformed and Lutheran churches. After the meetings, we had another season of true spiritual refreshment in the visit of the Rev. Denham Smith, from Dublin, accompanied by Mr. Wilbraham Taylor, Mr. Morley, and Mr. Carter. As usual, after having commenced among the English, and received the unmistakable mark of God's blessing in the reviving of believers and conversion of sinners, the French wished to hear the simple words, so foolish to the wise of this world, and so powerful to those who believe. The same blessing attended the translation, and several rejoicing cases of conversion have taken place among rich and poor. One person who received the truth is now apparently dying, and resting her soul in quiet simple faith on her Saviour, in the full anticipation of soon being in His presence.

Our churches have lately been bereaved of M. Louis Courtois, the secretary of the Toulouse Book Society, and one of its founders. His life was that of the just, shining more and more until the perfect day ; actively benevolent, he manifested his faith by his works, and thousands testified to it by their presence at his burial. That great blessing to France, the Book Society, brought out its twenty-first report lately, showing receipts, 116,720 francs ; and expenses, 89,082 francs. It has issued from its foundation 2,866,800 publications, and furnished the books for 1,192 libraries. All its books preach the Gospel ; it has many original productions, more than is often thought, and very valuable ones ; but it has never hesitated to publish translated works in which the truth of God is fully brought out, and these, notwithstanding all our worldly wisdom may suggest against it, have in innumerable cases been blessed of God to the salvation of old and young. M. Frank Courtois is president, and M. Armand Courtois, treasurer, and for the present attends to the correspondence.

The Reformed Church of France has lost Professor Jalaguier of Montauban, whose death leaves another void, among the ranks of men of faith and piety. Since 1834 he had occupied the chair of dogmatics at the Theological Faculty, holding with firm hand the banner of evangelical truth, and manifesting its power by his life.

We have just had tidings of the death of Cesar Malan, one of the patriarchs of the revival of religion in the commencement of this century, and whose tracts are known by their fruits all over Europe.

Among the works of faith and Christian love now springing up around us, is the approaching opening of a Protestant bathing establishment at Benzerai, within sight of Trouville and Havre, where Protestants of slender means may receive the benefit of sea-bathing for two francs a-day for a month. The inauguration is to take place (p.v.) on the 1st of July.

PARIS, May, 1864.

### Belgium.

THE cemetery question, which is just now exciting great interest, will probably be the first battle-field of the clerical and liberal parties as soon as the Chambers meet, and is one of the great difficulties in the way of the future clerical ministry, which has been for so many months endeavouring to form a programme of policy which will satisfy the Catholics, and be acceptable to the country.

In Brussels, a few years ago, a freethinker, who had refused to receive the *carré* at his death-bed, was not allowed admittance to the Catholic cemetery, and, owing to the delay in obtaining redress, the coffin was left all night at the gate of the burial ground. Another freethinker, who died at Uccle, near Brussels, was in like manner refused burial in consecrated ground until the burgomaster, a liberal, took upon himself to give orders, which he had to enforce by personal attendance. This case, and that of an Englishman at Malines (where there is no Protestant cemetery), made a great noise, and were the subject of several animated debates in the Chambers. At Stavelot similar circumstances took place, which led to a law-suit, which was brought before the Court of Cassation, where it was judged that the communal authorities alone have authority over the cemeteries, and the right of receiving all monies paid for concessions of land for vaults, &c. The question as to whose property the cemeteries are, has yet to be decided, and will shortly come before the Court of Appeal. At present the communal council has supreme authority ; and it had become necessary that this should be the case, not only in order to insure decent burial to all, irrespective of creed, but also in consequence of the exorbitant charges sometimes made by the clergy, for they seem to have adopted, as a rule, to demand as much as they think the family can pay ; and also the disorder in which the

Catholic burial-grounds have been kept. When recently a man suspected of having been poisoned was ordered to be disinterred, the place where he had been buried a few months before could not be identified.

The priests are naturally very indignant at the interference with what has hitherto been tacitly admitted as their right, the more so as the opening of Catholic cemeteries to heretics and freethinkers deprives them of a powerful hold over the male portion of the population, who, after performing their religious duties on the occasion of their marriage—a compliment usually paid to the feelings of their wives—seldom enter a church, but they die in the arms of “*Votre sainte mère l’Eglise*,” if they receive the sacraments on their death-bed, which they are the more ready to consent to, since, if it does no good, it can do no harm, and at any rate it makes all square about the funeral.

But the consequence of the intolerance of the clergy has been to foster among the more advanced liberals in the large towns a feeling of aversion to any interference of the priests at the death-bed and the funeral. Several societies have been formed for civil burial, the members of which sign an engagement to die and be buried without clergy.

On the other hand, a monster petition has been circulated throughout the country, especially amongst the bigoted population of Flanders, which it is stated has already received 700,000 signatures; although these are mostly of women, the figure seems rather exaggerated. The argument used is simple and plausible. It is not more in the interest of Catholics than of Protestants and Jews, that the members of each communion should have their separate burial-ground. But it is not added that in communes where there are but few Protestants, there is and can be no Protestant cemetery, and all who are not Catholics must be thrown into the portion assigned to suicides and reprobates.

The cemetery question is not a matter of mere local interest; it is deserving notice as one of many signs of the attempts making to strengthen the hands of the priests, and, at the same time, of the growing disaffection of the educated classes for the Roman Catholic religion.

BRUSSELS, May, 1864.

### Switzerland.

#### CALVIN COMMEMORATION AT GENEVA.

THE following letter has been addressed to different French papers by Dr. Merle d’Aubigné:—

“GENEVA, April 22, 1864.

“Between Geneva and Protestant France intimate relations have now existed through the course of three centuries, and it would perhaps be impossible to find any populations more closely united than were in the days of the Reformation that great country and this little city. Our Calvin, our Farel, our Théodore Beza, and so many others,

were given by France to Geneva. And on the other hand, all the evangelical ministers that country possessed, all the profound and luminous writings, all the devout and consolatory letters, came from Geneva into France. The union was so intimate that, as Froment tells us, there was then no Genevan family which did not include in its bosom some French refugee.

“These precious relations are still subsisting. The descendants of the refugees at Geneva have no greater delight than to devote their attention to the land of their fathers. I will not enter into any details. All that goes on amongst you interests us; and our hearts are moved by observing how nobly the estimable Christians whom God has placed at the head of your Church, are bearing witness to the doctrine of truth. He, whom they have confessed before men, will confess them before His Father in heaven.

“I am about to ask you to insert the address herewith forwarded, which relates to the tercentenary commemoration of the death of Calvin. No doubt the Protestant Christians in France will unite with us in honouring the great reformer, and will take this occasion to show some interest in the city that used formerly to receive their fugitives with so much kindness. We are desirous of giving the greatest publicity to this appeal, and we thank you beforehand for whatever aid you may be pleased to bestow on us. Accept, &c.,

“MERLE D’AUBIGNÉ.”

The above letter is accompanied by a printed circular, the substance of which is as follows:—

“The Reformation has been one of the greatest blessings granted to us by God in modern times; and Calvin was one of the principal instruments of its realisation. It is therefore that, on the occasion of the tercentenary anniversary of the death of this great reformer, the Christians of Geneva have come to the resolution to erect a monument to his memory.

“This monument will consist of a large hall to serve for the preaching, expounding, and defence of the Gospel; but adapted also for conferences on religious, philosophical, and literary subjects.

“The use of this hall will be open without distinction to all religious denominations; but the fundamental doctrines of the Christian religion, as formulated in the confession of faith of the Evangelical Alliance (the French branch), will always have to be scrupulously respected.

“This ‘Hall of the Reformation,’ will be adapted to contain 1500 to 2000 persons. Two inscriptions, one in French and one in Latin, will indicate the character and origin of the monument, commemorate briefly the claims of Calvin on the respect of all evangelical Christians, and mention the countries whose offerings may have contributed to this work.

“To the great hall will be united, if possible, a number of smaller apartments, intended for meetings of the working classes, schools, a library, &c.



"Geneva regards it as a duty and privilege to be first called on to erect such a monument, and this consideration has already induced the first Genevan subscribers to contribute a sum of more than 100,000 francs.

"But will not the other countries to which God has blessed the work of the reformer,—as, *e.g.*, France, Holland, Great Britain, the United States, &c., &c.,—be ready to take a part in this work? It is hoped they will, and under this view the administrative committee have now published an appeal to the whole Christian world.

"A site has already been obtained by the payment of 65,000 francs cash: it is in a fine position, on the line of the great quay, near the hotel of the metropolis and the lake. All, then, is ready; but the work cannot be completed unless assistance comes from abroad. This the Christians of Geneva are expecting from their brethren in other countries, and they implore God that He will send upon this enterprise a breath from His Spirit, that it may come, for the salvation of souls and for the glory of Jesus Christ our Lord and God.

"The administrative council is comprised of Messieurs—

"J. Goudet, member of the great council, president.

"E. de Morsier, secretary.

"D. Lenoir, Treasurer.

"Th. Audeoud.

"Ch. Barde, pastor.

"E. Demole, pastor.

"A. Eymar, pastor.

"G. Filliol, pastor.

"Alexander Lombard.

"Merle d'Anigné, doctor in theology.

"Maximilian Perrot."

### Prussia.

THE *Evangelisch-Kirchlicher Anzeiger* of Berlin, publishes in its fifteenth number, of the 10th April, a paper about, or rather against, an article in the *Berliner Communalblatt*, which is the official organ of the highest municipal authorities. This same, so to speak, official article of the *Communalblatt*, displays a spirit altogether hostile to the Church and its exertions. Besides this, many of our existing associations which "profess to be benevolent" are set down as worthless in it. Of the "married and unmarried Ladies' Society for the Christian relief of the Jews," we are told that it "scarcely does any good at all," because "the Israelites thrive well enough in Berlin."

The article proceeds to state that "it is obvious the relief of the poor need not, under all circumstances, have an ecclesiastical character." Fröbels Kindergarten are incidentally commended. On the last page and a-half, the article treats copiously and sympathetically of the wealthy and really exemplary beneficent institutions of the Jews of Berlin.

The *Evangelisch-Kirchlicher Anzeiger* recognises all this fully, but adds a precept for our communal and all the other evangelical authorities. "Go thou and do likewise."

A subject that is now much spoken of in the ecclesiastical circles of Berlin, is the insufficiency of the churches there. As you well know, the houses of God now existing in this city bear no proportion in number to the extent of the parishes. There have been many and frequent attempts at redressing this, and the object has to some extent been realised. But the need is rapidly increasing, together with the population. Her Majesty Queen Augusta has contributed 30*l.* to this object, sending therewith a gracious letter, in which she expresses a desire to promote by this donation the formation of the above-mentioned societies. We hear that Dr. Kügel has since this received 150*l.* from an anonymous contributor for the same purpose.

If your correspondent may be allowed to recur to the Danish war, he might add in connection therewith, that the friends of the kingdom of God are delighted to hear it attested on all sides, that the severity and bitter earnest of the war have in general rendered our army well disposed to receive the consolations of the word of God. Several impressive religious awakenings have been reported from the scene of hostilities. May God give them permanence through the power of the Holy Spirit.

The last meeting of the Evangelical Alliance was very largely attended, and was honoured by the presence of the Queen of Prussia. The Queen, who was received by the members of the committee, said that she had from the first taken a lively interest in the Evangelical Alliance, and had endeavoured to prove the same by deeds. The royal family was further represented by H. R. H. Prince Alexander,—the other Prussian princes are at the seat of war. Amid the rest of the numerous assembly we remarked several ecclesiastics of Berlin and the neighbourhood, among whom were Dr. Krummacher and Dr. Nitzsch, H. H. Prince Heinrich XIII. of Reuss, and several distinguished officers. Besides these, there was a late bishop of the Catholic Church, the former prince-bishop of Silesia, Count Sedlitzky, who but recently became a proselyte to the Protestant Church at Berlin, and is now among the most zealous promoters of its works. For instance, he founded a short time ago in Berlin, at great expense, an institution for the training of young theologians; it is already opened, and bears the name of the "Paulinum."

Professor Messner delivered an address on the work accomplished by the Evangelical Alliance since the time of the Berlin September meeting in the year 1857. In this he made mention of the most prominent supporters and members of the Alliance whom it had lost since the year 1857. Among the former he named especially King Frederic William IV. of Prussia, and among the

latter the much-lamented Sir Culling Eardley, also Pastor Edward Kuntze of Berlin, Frederic Monod of Paris, and Robert Baird (the late representatives of the Alliance in Germany, France, and America).

After this speech of Professor Messner, Count Von Kanitz, who is aide-de-camp to his Majesty the King, delivered a very instructive and interesting address on the deputation of the Evangelical Alliance to Madrid, of which he had been himself a member. His words were received with the most anxious attention by the meeting. He was the more noticed because he evinced the strong interest which the Prussian government has in these important matters.

In conclusion the general superintendent, Dr. Hoffmann, delivered an address on the Armenian Protestants, which conveyed a good deal of information about the mission among this gifted people. In Berlin a separate association has been formed for this object, in which his Majesty the present King has taken a lively interest; he has even made them a gift lately of 2000 dollars.

I must notice a meeting in the hall of the Vocal Academy, which was attended by several members of the royal family. Here the celebrated "father of the Home Mission in Germany," Dr. Wichern, delivered an excellent discourse upon his experiences at the seat of war in Sleswic. Dr. Wichern described very touchingly the great exertions which have been made to supply the allied army with Bibles and other good books, and to extend all kinds of spiritual and physical consolation to both the able-bodied and the wounded soldiers. The enthusiasm which pervades all Germany on the subject of this war does not fail to show itself in the admirable provisions that have been made for the comfort of the army engaged. Enormous sums are every day contributed for this purpose.

To close my present communication, I must remark that the Christian Sunday-school Institute in Berlin and many other places appears now to be firmly established. There are now existing in Berlin eight Christian Sunday-schools, and numerous meetings have lately been held for their multiplication. Moreover, M. von Müller, the Minister of Public Instruction, takes a lively interest in this important subject, and has himself attended one of these meetings. A Sunday-school journal has, also, been established, which is edited by Dr. Prochnow.

BERLIN, May, 1864.

### Bohemia and Moravia.

LAST year was just a thousand years since the Gospel of Christ was introduced to the Slavonic nations, especially in Moravia and Bohemia. The history of the Church among this well-known people attracts the interest of distant churches

to the present time. It merits sympathy also, because of its present struggle and progress.

There has passed away the time of mere toleration, which, in 1781, the emperor, Joseph II., from motives of humanity, granted to the persecuted Protestants; since the present emperor felt himself obliged to give parity before the civil law, by his edict of 1861. The first sentence is this:—"The evangelical Protestants of the Augsburg and Helvetic Confession have the right, independently to arrange and to administer their ecclesiastical affairs. The full liberty of Protestant profession, as well as the right of public worship, are by us warranted to them for all time." In consequence of this there was introduced also a semi-presbyterial organisation, and on the 22nd of this month there meets the first general synod representing the Protestants of Bohemia, Moravia, the Austrian part of Silesia, and the German countries of the Austrian empire.

Although from this organisation and synod there is not to be expected a fulfilment of all just desires regarding the welfare of the Church, we must still acknowledge that by these means the attention of all the members was directed to ecclesiastical matters and many are sincerely interested in the progress of the kingdom of God. The old members are awakened, and new members are coming over to the Evangelical Church.

This religious movement is supported by a national movement. Earnest men are not longing only for a momentous and apparent, but for a real and well-founded help to their most tried nation. And they cannot find that merely in defending its civil rights, and in propagating industry, but first of all in the moral purity, power, and dignity, which raise up the human mind above fleshly weakness and temporal difficulties, and makes man a hero to overcome all worldly enemies. But this strength they find nowhere but in the old Bible, defended with blood by their noblest ancestors. Therefore the most national in feeling of the ministers preach the Gospel most fervently, and endeavour to help by one of the most necessary means for implanting the Gospel in the hearts of the growing generation. I mean the evangelical schools, both the lower and the higher ones.

There are vernacular schools in nearly every village, many industrial schools and academies in which the Bohemian and Moravian youth are taught in their own Slavonic tongues. But the teaching and oversight are in the hands of the Church of Rome, appointed either by the Government or by that Church itself. In the three countries—Bohemia, Moravia, and the Austrian part of Silesia—there are, among more than 7,000,000 inhabitants, 205,000 Protestants, chiefly of Slavonic race. They form about 110 congregations, and have very few churches and schools above that number. Most of them, especially in Moravia, are, in consequence of the former persecution, situated on the poorer mountainous part at the eastern and western boundaries, while the wealthy middle part



of the country is possessed by the Roman Catholics. But even in the mountains they are much mixed with them.

The members of a congregation are generally scattered in many villages around, sometimes even twenty miles distant from their church, and not seldom there lives but one family or even one person in the midst of a Romish population.

And how are they now supplied with schools?

In Silesia, where there was less persecution, the Protestants are fortunately wealthy enough to support a vernacular school in every place where there are living a couple of Protestant families. But in Moravia and Bohemia things are very sad in this respect. Not only do the single distant families send their children to Roman Catholic schools, but even in places in which there are Protestant churches and mansees, you find sometimes no Protestant schools, and there are still more places where there are 200 or 300 Protestants, in which there is neither a church nor a school. For instance, the capital, Prague, and the village of Cerulov, in Bohemia, have two Bohemian Protestant churches, Reformed and Lutheran, but there are no Protestant schools, except a German one at Prague. In such cases the children are obliged to attend Roman Catholic schools, where they are always very gladly—and for almost nothing—received and taught. And only those who are living in the neighbourhood of a Protestant minister receive regular instruction in the evangelical faith, while those at a greater distance attend only the catechising or the Sunday-school, in the church, and are sometimes visited at their home by the much-occupied minister. But the chief religious instruction is put off to the time, of about two months' duration, in which they are, by daily most diligent teaching, prepared for their confirmation and first communion. And here each minister feels the consequences of such an attendance on Roman Catholic schools, having very hard work to do, especially with those who were not fortunate enough to get private instruction from faithful and zealous parents. For although they have not attended the Roman Catholic lessons on religion, still they have been daily hearing the prayers to the Virgin Mary, know the seven "sacraments" better than the Bible; and the spirit in which tender youth is trained, maintains, for the most part, an influence over the whole life.

To remedy this, the congregations are now making great efforts, and the number of Protestant schools is increasing, in spite of the high expense and all difficulties, which the lower officials, stirred up by the Romish priests, make in special cases, although in general this liberty is granted. But for the poorer Protestants in the mountains, who are scarcely able to support sufficiently their ministers, it is a very difficult matter. The Lord is adding to the Church daily such as shall be saved, but the Church has no means to provide schools for them all. In Sáplov, in the north-east

of Bohemia, a village three years ago with only Roman Catholic inhabitants, and twelve miles distant from the nearest Protestant church, sixty or eighty adult persons were converted to the Gospel, but there were no means for giving them a preacher and a place of worship till the Protestants of Mecklenburgh provided it. In the village Rusava, in Moravia, the Protestants had no school until recent times, when a lady of Leipsic got a fund for building a Protestant school and supporting its teacher. The Gustav-Adolph Society of Germany supported also benevolently the building of some schools, but there are still many, many Protestant children attending Roman Catholic institutions; and many congregations are striving for schools without other help than the help from God.

And how are the present schools provided with teachers? Alas, also by Roman Catholic institutions; for the Bohemian and Moravian Protestants have no normal schools for preparing their teachers according to their religious and national wants. The students attending Roman Catholic seminaries are studying without a religious influence; and the necessary consequence is, that some of the teachers become inflated with secular knowledge without a deeper knowledge of the Bible, and without an earnest devotion to our Saviour. And of what kind must the education of such teachers be? They rather hinder than support the faithful minister in educating the people for the kingdom of heaven.

To help out of this evil, the building of a German preparatory institution for teachers, as is now in view at the German manufacturing town Bielitz, of Silesia, is not sufficient. Two such German institutions exist already in Hungary and Germany, but the Slavonic Protestants get no benefit from them. National schools are required, a national preparation, especially among the Slavonic Protestants of Bohemia, Moravia, Silesia, and Hungary, who have a great religious mission, not only at home, but among the vast population of eighty millions of the Slavonic race, belonging either to the Roman or to the Greek Church. The Bohemian and Moravian Protestants have begun already to collect money for building such an institution at the university town of Prague, or at some place in Moravia, but the amount is yet so small, that they cannot undertake this work until they get more support from without. But by the help of the Almighty, who can turn little into much, they have a strong hope to raise up that institution as an important instrument for strengthening and propagating the evangelical faith among the Slavonic nation—the inheritance of the old faithful fathers to their children of this day.

Not less necessary and important would be also a theological college for preparing the Bohemian students of divinity, and an evangelical female educational institution; but allow me to write about these and other matters at another time.

HAREL E. LÄNY,

LONDON, May 14, 1864. *Pastor in Moravia.*

## Sweden.

"FROM one extreme to another." A few years ago perverts to the Romish Church were banished from the kingdom, now the Roman Catholic priest in Stockholm is appointed vice-president of a society, newly formed, for providing Christian education to the children in long neglected Lapland! The president is the *pastor primarius* of the Evangelical Lutheran Church in Stockholm.

The Rationalistic controversy is by no means ended or allayed. One of the professors of philosophy in Upsala, a man who has long been renowned for the skill and ability, and alas! success, with which he has taught a refined infidelity, has recently published a small *brochure*, under the title, "Remarks on the Doctrine regarding Hell." The spirit, so different from that of calm philosophy, in which it is written, may be seen from the opening words:—

"When will our thoughtless theologians and clergymen have so much sound understanding and Christian enlightenment as to banish entirely from the topics of Christian instruction the old, absurd doctrine regarding the devil and hell, which has at all times been so injurious, and which, for the present age, is nothing else than a scandal! This doctrine is nothing else than a raw, superstitious piece of fantasy, which originally belonged to the barbarous Persians, and from them was received by the almost equally barbarous Jews, from whom it was handed down to all the Christian barbarians, who have not failed to preach it down to the present day. No other ground has it, either in reason or in our experience." A constitution which, in order to protect the true Evangelical doctrine, requires all officials, teachers, and professors to belong to the Lutheran Church, has for many years allowed this man to hold the important position of professor of moral philosophy in its most important university.

The "Fjellsted School," recently instituted in Upsala for promoting the education of young men with a view to the work of the ministry at home and abroad, has during the last session had thirty students. The directors report that the Lord has been pleased to give good success to the work during this period; that the teachers have been zealous and skilful, and the students diligent and intelligent. The means for the support of the institution, consisting partly of voluntary contributions, and partly of payments by the students themselves, have been found adequate for its maintenance. The entire income for the year 1863 seems to have been about 900*l.*, and this has amply borne all expenses both of teaching and boarding the students.

A Young Men's Christian Association recently formed in Gottenburg, on the same principles as those known by this name in England and Scotland, celebrated a few weeks ago its first anniversary by meeting together to drink tea and spend the evening in Christian fellowship. The membership already numbers sixty. The commencement of such

an institution in the kingdom cannot but be hailed with joy. The gratifying success already obtained, suggests hope of great and extended usefulness.

## Turkey.

THE Rev. Dr. Wood, Secretary of the American Board of Missions, who has recently visited Constantinople, gives the following somewhat discouraging view of the Protestant Church founded among the Armenians in that city. This account applies exclusively to Constantinople:—

There is much to pain the heart in the present aspect of the cause of evangelical Protestantism in this city and vicinity, as compared with that of fifteen or twenty years ago. Then, its native adherents, though fewer in number, and amid obloquy and persecution, were full of zeal for the conversion of souls. Some indeed had a too strong disposition for controversy on minor points, being more ready to denounce the priesthood and errors of the Oriental and Romish Churches than to dwell on the spiritual themes of the Gospel; but a large portion of them showed a warm interest in making known the way of salvation, and persuading men to walk therein. Now, unhappily, we see but little of this. Instead of taking out the New Testament, and calling attention to its teachings on all proper occasions, as they did then, their conversation is on worldly things, and the spirit of worldliness seems to fill their hearts. Then, their confidence in their missionary teachers, and attachment to them, were unbounded. Now, many are full of distrust, and there is among them a readiness to take offence, which is deplorable. We have reason to believe that among a large proportion of them, far more of thought and conversation is occupied with the alleged mistakes and faults of missionaries than with topics which minister to spiritual profit.

This loss of their first love, like that rebuked in the epistles to the seven churches of Asia, is accompanied with the manifestation of much else in spirit and conduct that is especially displeasing to Him whose eyes are as a flame of fire, and who walketh, as of old, in the midst of the golden candlesticks. But the admonition to repent and do their first works, falls upon some attentive ears. There are hearts which are full of heaviness because of the desolations of Zion around them; and we are encouraged in the hope of a return of the better days which some remember with grateful joy.

I find myself surrounded, largely, by another generation than that which I knew in the period of my former residence here. A goodly number of those who were then our "crown of rejoicing" have gone, as we trust, to the fellowship of the glorified in the presence of their Redeemer. Others have removed elsewhere. Some of them, and some who are still in this city, have forsaken us, through love of this evil world. Some who were active, apparently spiritual and useful helpers in our work, are now enemies. A part of these are avowed



infidels, or have gone back to the Armenian Church.

But a new generation has sprung up. The one church which I left in 1850, has increased to four organisations, two of which are each as large as was the one then. While the growth of the Protestant body has been less rapid than we hoped it would be, it has been real; and what in those days we had not the hope to see, has been accomplished, in the addition to it of converts from Mohammedanism, with the knowledge of the Government, and without serious molestation.

The increase of business activity—connected with the great enlargement of commercial intercourse with Europe and the provinces of this empire—and the influx of Occidental civilisation, necessarily act with a mightily disturbing force on the public mind; and, by the absorption of thought, and the excitement of unfounded hopes, sadly hinder our spiritual work. A chief cause of disaffection towards the missionaries is, that after so many years the Protestant cause has so little to show in respect to institutions of education, and the adherence to it of men of wealth and high social position. Combined with certain other universal elements of human nature, this feeling of disappointment, leading to disapproval of our general policy and a desire for one that we cannot adopt, has brought on the long controversy respecting the mutual relations of missionaries and native pastors and churches, in the system of operations carried on by the funds of the American Board and the Turkish Missions Aid Society. The subject of disagreement has not been forms of church order or worship; but how far, and in what form, there should be a taking of the native element into the councils of the missionaries, in determining the use of funds committed to their hands for disbursement. There are, indeed, inherent difficulties at some points, in adjusting the relations of the missionary founders of churches with the feeble churches and the ministry, whose full ecclesiastical rights the former are bound to respect; and there is a call for the exercise of Christian confidence and a wise consideration, in dealing with them. But, whatever may have been said to the contrary, the whole real ground of complaint made by the Pera church, in its controversy with the mission, has been that the native element was not allowed the claim which it put forth, to share authoritatively, with the Mission, in determining to what persons and objects, and in what proportional amounts, the foreign missionary expenditures should be directed. Until quite recently, as I am assured, not a word of objection has been heard from it on a question of the form of church organisation or mode of worship, or pertaining to discipline, except in regard to the terms of communion and the manner of admitting persons to it.

But, within a very short period we have begun to hear of convictions in favour of another mode of organisation and worship. The ex-priest, Vertanes,

whose only ordination is that of which he was deprived, with anathema, in the Armenian Church, and who, after many years of a zeal that was often too ardent, in the judgment of missionaries, followed by a spirit of disaffection and a course of conduct such as to compel his dismissal as a helper, has within a few weeks commenced a service on the Sabbath in Pera, in which he reads parts of the Armenian liturgy in the ancient language, but joins with this extempore prayer, reading the Scriptures, and a sort of preaching, in the spoken tongue. His movement, designed to lead off to the formation of a "Reformed Armenian Church,"—which is to be evangelical, but as little removed from the Armenian Church as possible,—is not likely to attract many followers under his guidance. The pastor and some of the members of the Pera church are annoyed by his action; but they confess sympathy with his avowed object. They have, however, so far as I have learned, introduced no change as yet into their own usages of worship; although their leaning was indicated by celebrating the communion on the Armenian Christmas (Jan. 6, O. S.), and is often brought out in conversation. We know of no other church that is at all likely to go off on this track.

I am happy to say that the excellent representatives of the Church Missionary Society, who are sent to the Mohammedans, and with whom we are on the best of terms, advise the Pera church, in reply to individual applications made to them, as I am informed, to turn again to the source from which they first received their knowledge of the truth. It is possible that they may do this, if they do not succeed in their present plan of getting foreign aid; but they are not prepared to do it now. What the providence and grace of God has in store for them we do not know. We can now do nothing but deal with them in the spirit of the Gospel, and await results. God will take care of His own. An outpouring of the Holy Spirit would harmonise all difficulties. May this crowning mercy be granted to us.

The freedom of conscience, which it is the present policy of the Armenian ecclesiastics and leaders of opinion to tolerate in their Church, proves a snare to many. Not only are partially awakened minds within its fold kept from breaking away, but the kind words and artful appeals addressed to the Protestants unsettle such of them as have not discernment to perceive whereunto what is desired of them would lead.

The low state of piety generally prevalent in our churches, disposes many who do not agree with the Pera church in its policy, or who approve it only in part, to desire to sink out of sight, as much as possible, the difference between Protestants and the Oriental Churches. Consequently, they are restive under that style of preaching and publication which once fell below their tone of feeling. Personal contentions and political disagreements, connected with an unfortunate condition of things in the

relations with the officers of the Porte, in the affairs of the civil Protestant organisation—which it has been found impossible, as yet, to rectify—are also an unspeakable hindrance to the prosperity of the churches.

But notwithstanding all these drawbacks, I have great comfort in the evidence which I see of the reality of grace amid imperfections, and of progress in many respects. One case like that of the young girl who died last week in Stamboul, triumphing in Christ, after a long experience of severe suffering, endured with Christian patience and joy, is a compensation for many trials. The Stamboul church received an accession of several persons last year, on profession of their faith, and two were admitted at the last communion in Hass-keny. A good work is going on under the labours of Mr. Trowbridge, and his excellent assistant preacher, Mr. Parsegh (Basil), in the field of the former church; especially among strangers from the remote interior, who congregate in the khans. It is a significant fact, that the natives of Constantinople, who pride themselves on their metropolitan birth, are passed by, and the power of Divine truth is exhibited chiefly among the more simple-minded people from the provinces. And when I look on the whole field, and see what God has done at Marash, Oorfa, Diarbekir, Khar-poot, Arabkir, and many places nearer the capital, raising up churches, more than forty in number,—and some of them large and rapidly increasing,—since my removal from the country in 1850, and then contemplate the great extension in our system of operations, the valuable literature created, the spread of the Word of God, and [other productions of the press, and the manifest progress of thought beyond the bounds of the Protestant organisations, I am filled with joyfulness at beholding such a spectacle.

One great check to the progress of the work in the Western Turkish Mission is the want of suitable helpers. The best men we have (and there are a few excellent men now in the field) are graduates of the Bebek seminary; but the Mission is unanimous in the judgment that the theological school should be in the interior, and that a system of less liberal expenditure in salaries than in former days, and a somewhat different method of training candidates, are indispensable, to furnish the men who will stay in the ministry and adapt themselves to the people and their work. The Mission is getting well through with a revolution which has been several years going forward, and which will, by-and-by, be a cause of rejoicing to the churches that now dislike it. Anything short of the piety of a Christianity advancing towards self-support and self-enlargement, will disappoint our expectations. Such is the ultimate teaching of all missionary experience.

On the 14th instant, our beloved father, Dr. Goodell, completed the seventy-second year of his life. Though feeble, he preaches regularly once on the Sabbath; and while calmly awaiting the time of his dismissal, and finding much to cheer his heart

in the results of his past labours, he is still bringing forth abundant fruit under the infirmities of advancing age. May he be yet spared long, an Apostle John among these churches which have risen up under his hand, to repeat the ever needed exhortation, "Little children, love one another."

## India.

The seventeenth report of the Meerut Mission of the Church Missionary Society, has been recently published. The review of the past year alludes to the extraordinary number of members of the mission congregation who have been removed by death, and regrets the falling off in the number of adult baptisms, compared with the two preceding years. In eight congregations, the number of Christians was 693, of whom 271 were communicants. There were 83 baptisms during the year, of which 34 were adults. The financial state of the Mission was satisfactory, the Church Missionary Society defraying the expenses of the working staff, while local expenses have been sufficiently met by local subscription.

The report of the Bengal Mission of the Free Church of Scotland for 1862 and 1863, has recently been published. It is satisfactory to learn that the mission has been enabled to enlarge and vary the scope of its proceedings, and that through the liberality of friends in this country, the Mofussil stations have been not only maintained, but increased in number. At Chinsurah, Bansberia, Calna, and Mahanad, there are Anglo-Vernacular Schools under Christian superintendence, and the Chinsurah Institution has never been more successful in its operations than during the past year. Encouraging progress has been made in the establishment of female schools at nearly all the stations; and, as has been observed in the North-West Provinces, the entire absence of all opposition to this movement, shows the wonderful change that has taken place in native opinion with regard to this class of schools.

The Orissa Baptist Mission, which has been forty-one years in existence, and which numbers eight European missionaries on its staff, has completed a new edition of the Orissa New Testament. The most important event of the past year in connection with its labours, has been the appointment of a mission to the Khonds, which it appears is the first effort that has been made towards the instruction of those barbarians.

The Chota Nagpore Mission, though in existence since 1845, has only just published its first report. At the end of 1862, there were 2685 Christians in connection with the church, which with 1296 new baptisms in 1863, gave a total of 3981 members. Of these 74 died during the year, leaving 3907. The financial state of the mission is far from satisfactory. The entire expenditure for last year was somewhat upwards of 11,000 rupees, and as the receipts amounted to about Rs. 4,300, there was of



course a considerable deficit. This was met by the exhaustion of a reserve fund; and an appeal is now made to a Christian public for aid towards a mission whose labours among the savage Coles are likely to be followed by the best results.

We (*Friend of India*) have received the report of the Delhi Baptist Mission for the year 1863. The opposition the mission experiences on the part of the natives is stated to be less violent, but more inquisitive, than hitherto, which is something gained in dealing with Mohammedans. The new chapel in the Chouk, occupying one of the most prominent sites in the city, was expected to have been opened last month. The funds were in a low state—in fact the money is exhausted, and an appeal is made for support to the friends of the mission.

The difficulties connected with the final disposition of the remains of the Raneé Chunda would seem to have become almost insurmountable. The visit of the Raneé to England, has, in the estimation of some of the bigoted Gooroos and Brahmins, put her out of caste; and the fact of her dying there adds immensely to the original offence. Besides, the body has been embalmed; and this having, of course, been done by Europeans, presents fresh difficulties to the priests. In fact, the Sikhs at Bombay have refused to act on their own responsibility; and await the opinion of the High-Priest at Umritsur, to whom the weighty matter has been forwarded for decision. The *Bombay Gazette*, to whom we owe this information, thinks that the judicious application of money, in the way of alms, duxinas, and good living, will eventually settle the question. Dhuleep Singh would appear to have abandoned the whole affair, as we observe his name among the list of passengers who left Bombay for Suez on the 29th of last month.

The Madras papers record the death at Palamcottah, on the 30th of January last, of the Rev. John Devasagayum. He was the first native of Southern India who had been admitted to holy orders in the English Church, having been ordained in November, 1830. He was attached to the Tinnevely mission of the Church Missionary Society.

### Australia.

MELBOURNE.—We were pleasantly surprised at the beginning of this month by the arrival of the "Day Spring" missionary ship with three missionaries—Messrs. Morrison, M'Culloch, and Gordon—on board. The "Day Spring" is the ship which Mr. Paton (of the Tanna mission) bought with the money collected in these colonies, chiefly by the Sabbath-school children themselves. You may be sure the children were delighted to see their own missionary ship. On the day appointed for a general visitation, no less than 3582 children, accompanied by their ministers and teachers, went down by the railway to Sandridge pier to inspect the vessel. There the

missionaries received them, and showed them all that was to be seen; and a juvenile missionary meeting, attended by more than 2000 children, was held in the railway shed. Addresses were delivered, missionary hymns were sung, and the utmost enthusiasm prevailed. No unpleasant incident occurred to mar the day's enjoyment. In the evening a missionary meeting was held in Chalmers's Church (Rev. Dr. Cairns), when the attendance was large, and great interest was imparted to the proceedings by the presence of Mr. Geddie, the evangeliser of Aneiteum, and Lathella, the converted chief and preacher of the same island. Mr. Geddie happens, opportunely, to be on a visit to Melbourne just now, for the benefit of his health. The New Hebrides mission, reinforced by the three gentlemen above-named, and possessing now a vessel of its own, may be expected, with God's blessing, to advance very rapidly. The feeling of the elder missionaries themselves is that the complete evangelisation of that beautiful and interesting group of islands is quite within the range of certainty; and Mr. Geddie's experience at Aneiteum, and Mr. Paton's at Tanna, fully confirm this inspiring assumption. The "Day Spring" is a beautiful and perfectly-finished vessel of 115 tons' burden, built in Nova Scotia, and fitted up in admirable style. The cost was about 2000*l.*, including stores and fittings. She will visit Sydney, and then proceed on her voyage to her destination.

Just at the same time as the "Day Spring," there has arrived Bishop Patteson, of the Melanesian mission. He has been preaching and lecturing on behalf of his singularly interesting enterprise, and has been received with the warmest cordiality. The bishop's story of his adventures amongst the island tribes of Western Polynesia is as striking a chapter in the missionary record as ever was written, and with thrilling interest he can tell it. Think of his spending the night in the hut of a hospitable chief in the Solomon group, on the ridge-pole of whose hut there hung twenty-seven human skulls, close by an oven which had evidently been used to bake the bodies to which those skulls belonged! But the good bishop's narrative will doubtless reach you in a complete form, and your readers will have an opportunity of perusing it in full. Here, however, are facts which prove two grandly consolatory truths—first, that the work of Christ in the South Seas is still being actively carried on by able and devoted agents; and secondly, that the Christians of Australia are beginning to awaken to a full conviction of one of the great purposes for which God has planted them on this vast and virgin continent.

MELBOURNE, March 26, 1864.

SYDNEY.—The Bishop of Sydney, along with Mrs. Barker, returned by the February mail, after an absence of two years. The Bishop received a cordial welcome from his clergy; and a service of thanksgiving was held in St. James's church; after which an address was presented to

him. At the annual meeting of the Diocesan Committee of the Societies of Christian Knowledge and the Propagation of the Gospel, the Bishop gave an address on his recent visit to England, and recounting his labours and services in the cause of his Australian diocese. He held an Ordination on the 13th March, when one candidate was ordained deacon, and a deacon ordained priest. The new Bishop of Goulbourn, Dr. Mesac Thomas, accompanied by Mrs. Thomas, and the Rev. Mr. Lillingston, arrived by the March mail. An address was presented to Dr. Thomas by twenty-one of the clergy in Sydney, to which he responded. His diocese comprehends the southern portion of New South Wales. Dr. Thomas intimated that several clergymen were on their way out, to occupy missionary districts in his extensive diocese.

The Presbyterians are preparing for Union, by getting a bill ready for the Legislature by which the property may be secure under the United Church. The Magazine under the care of the Rev. Dr. Steel is making way, and doing considerable service. In addition to the editor, several ministers of the different parties contemplating union contribute to its pages.

The Wesleyan Methodist church held its Conference in Melbourne, and initiated the ministerial changes now taking place. The Church Sustentation Fund reported the receipt of £4795 for the past year, including £1545 from Government.

At the annual meeting of the Sydney Female Refuge, it was stated that the Social Evil is very prevalent in Australian cities. Juvenile prostitution is lamentably prevalent. Efforts are also being made to diminish the amount of intemperance.

SYDNEY, 22nd March, 1864.

### New Zealand.

THE following extracts from letters received from Church missionaries will serve to show that there can be no greater mistake than to suppose that the whole of the native race are either engaged in the present war, or even sympathise with the insurgent portion of their countrymen. The locality of the rebellion, and the tribes engaged in it, are circumscribed; and where a conflagration, however fierce, is thus isolated, we apprehend that its extinction is not far distant.

The Rev. R. Taylor, of Wanganni, says—"The Nga-ti-rua-uni and Waitotara natives are still very hostile; but I am happy to say that this is the only part of my large district that I am excluded from. I have only just returned from a visit up the river, where I administered the Lord's Supper to 130, who partook of it with the greatest reverence, and treated me with their usual respect. . . . I may also add, that whilst in other districts our brethren have been obliged to leave, no post has, as yet, been abandoned in the western district. I feel assured

that better times are in store for New Zealand. God will not allow the seed sown in this land to perish. It may be destined to lie in the soil for some time before it shows signs of vitality; but when His own good time arrives it will spring up and bear fruit."

Our Corresponding Secretary, the Rev. R. Burrows, writes, under date of December 26th, from Auckland—"The natives to the north of Auckland are all quiet. The Bishop of Waipu reports the same of those of the east coast and Turanga. Indeed, it would appear that, from Taranga southwards, all along the coast, which is the most thickly populated part of New Zealand, the natives, as a body, are neutral."

Under date of December 28th, he adds—"Much excitement was caused here the other day on account of the murder, by a native, of an Englishwoman and her daughter, resident near Kaipara, to the north of Auckland. The report spread rapidly that the northern natives had risen, and were murdering the settlers. It has now been proved that the sad murders were the act of a single native, who is said to be at times of unsound mind. Upon his being identified by a daughter of the murdered woman, the tribe to which he belonged delivered him over to the authorities, and he is now in confinement."

The Rev. S. M. Spencer, who occupies an interior district in the neighbourhood of the lakes, and the mountainous region connected with them, writes, in his report for 1863—"I am happy that, so far, although comparatively near the scene of conflict, the lake district is less disturbed than some farther removed, from the fact of less sympathy being manifested by those in our immediate neighbourhood than by some tribes among the mountains farther inland, who have joined the rebellion with a large proportion of their most able men."

Again, from Opotiki, a district in the same quarter, the Rev. C. S. Volkner writes, in his report for 1863—"In spite of many messengers having been sent here from Taranaki, Kawhia, Hauraki, and Waikato, to induce our people to join in the war, and with the neighbouring tribes going to Waikato for that purpose, they have not only *not* joined, but the different tribes of this district have each written to the Governor, and two of them have sent deputations to His Excellency the Governor to assure him that they have no intention of joining in the present war."

### Egypt.

THE following letter has been forwarded for insertion:—

"The reports from Cairo have of late been of a most interesting character. Just after I left there was a bitter persecution from the Patriarch and some of his people, but it seemed only to drive our brethren—both the missionaries and the natives—



to God in wrestling prayer, and the result was that soon there were several prayer-meetings in different parts of the city, and, strange to say, one of them in the patriarchate. This seemed to disarm persecution—nay, more, to bring down the blessing of God, and soon there was a marked revival, especially in the girls' schools. The first of it was that one of the girls, Bamba, the daughter of an Abyssinian woman, went to Miss Dales to talk about her soul, and Miss D. found that she gave evidence of a change of heart, and, on visiting her mother, that for some time she had been reading to her and praying with her. The next morning, when Miss D. went into the school-room, she found the elder girls absent, and, asking for them, she found them in the infant school-room upon their knees, weeping and praying. This was the beginning of the work, and quietly and deeply it seems since to have progressed.

"In Upper Egypt, also, the work seems to progress. Brother Hagg writes: 'Matters in the Fayoum are as interesting as ever, and one of us should go there as soon as possible. Osiout, too, seems ready for the preached Gospel. Bashvi visited 101 towns and villages in the Morning Star (the small vessel fitted out last year for ascending the canals, and thus gaining access to the villages at a distance from the Nile), and sold books to the value of 78*l.* odd. He preached in most of the churches, and was welcomed everywhere. Our sales last year have been a-head of what they were in 1862. In 1862 they were 5516 volumes; in 1863, 5794 volumes.'

"Our Cairo Church, though most of its members are very poor, has shown great liberality in their contributions for the poor, &c.

"The number of communicants is now forty-four."

### United States.

AGAIN, on the eve apparently of most important events in the war, so long protracted, between the loyal and the slave-holding states of the Union, the interest of the Christian world is drawn to those great agencies which are being employed to alleviate as far as possible the miseries entailed upon the country by this unhappy conflict. The treasury of the "Sanitary Commission" has been replenished, and this enterprise endowed with enlarged opportunities for doing good, by the proceeds of the numerous fairs that have been held in our large cities. You have doubtless before this been informed of the great success attending that held in this city. By the untiring exertions of the ladies in particular, more than one million dollars (200,000*l.*) were obtained from this single city. Yet the managers of this commission inform us that so urgent are the necessities of the case, and so large the expenses incidental to the attempt, that were the contributions of the liberal to be withheld, not

more than sixty days would elapse before the means of benefiting the soldier would be wholly denied to the commission. The labours of benevolent and Christian men must therefore not be relaxed until the very termination of this fearful struggle.

The Sanitary Commission cares exclusively for the temporal wants of the wounded and dying soldier. It carries the comfort of home, as far as possible, to the hospital and the tent. The Christian Commission, on the other hand, strives to carry religious instruction and consolation to the soldier, and its agents are to be found in the very front of battle. In many parts of the country, ecclesiastical bodies (e.g., the Presbyterians, &c.) send the ministers they embrace in rotation to the army. Each minister remains six weeks, his place being supplied during his absence by his clerical brethren. From a report of the Christian Commission, published within the past month, I find that it has received in money 358,000 dollars, in stores 385,000 dollars; while, if the value of the railway facilities, telegraphic despatches transmitted freely, &c., be added, the total receipts are not less than 916,000 dollars. It has employed over 1200 agents, who have given their services gratuitously,—both clergymen and laymen,—and distributed 465,000 copies of the Scriptures, besides other religious books. This is a noble work, magnificently carried on; and its results have been precious, in souls hopefully converted to Christ. And the awakenings reported in many regiments are still advancing; in many instances amounting to true revivals of religion. It is unfortunate, however, that the other commission has so much overshadowed this, and that the spiritual wants of the soldiers have received so little attention compared with the bodily. The chaplain system in the army and navy needs an entire renovation. With the present arrangements it is not astonishing that the system is ineffective. The power given to ungodly men in command of regiments to prevent the appointment of even a single religious teacher for 1000 men, has been put forth to a frightful extent. And even the members of congress were until recently ignorant of these abuses, so that when some facts regarding them were mentioned by one senator, one of his fellow members in astonishment asked whether [these things could really be so. The calumnies so often repeated against the chaplains, the vast majority of whom are truly good men, are becoming from day to day better appreciated; and I believe that it will not be long before a radical change for the better will be effected.

In a few days our great religious societies will again hold their anniversary exercises, a more complete view of their operations can then be obtained. Meanwhile it may be worth while to notice that the presidency of the venerable American Bible Society has been conferred upon James Lenox, Esq., of this city in place of the late Honourable Luther

Bradish. Mr. Lenox is well known on both sides of the Atlantic for noble benefactions to every good work. No truly worthy enterprise, whether at home or in France, among the Waldenses, or elsewhere upon the Continent, has appealed in vain to his sympathies.

The friends of the American Board of Commissioners for Foreign Missions, I am sorry to say, have been somewhat disappointed in their hope of a large augmentation of its resources. Unless the subsequent months of the financial year exhibit an improvement, there will be much difficulty in carrying out the plan of operations determined upon at its commencement, especially in view of the enhanced price of exchanges.

My attention has been drawn by friends to a sentence in the account given by your Paris correspondent of the late revered Frederick Monod, a couple of months since. It would be incorrect to regard Dr. M.'s visit to this country in 1857, as a failure in any sense of the term. His collections were large and eminently satisfactory; everywhere he was greeted with kindness. He was rarely allowed to pay even the ordinary fare upon the railways and steamboats, and very few certainly were the nights which he spent at any public hotel. It is true, however, that his efforts would have been still more successful if the commercial crisis had not supervened.

NEW YORK, *May*, 1864.

## SUGGESTIONS AND REPLIES.

### DR. DE SANCTIS' PAMPHLET.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—I am requested by Dr. De Sanctis to state that in his "*Dichiarazione*," a translation of a large portion of which appeared in your pages, he had no intention of charging his friend, Mr. B. W. Newton, with holding "errors and heresies." In employing the words of the book on which he was commenting, he inadvertently spoke of the Newtonians as a portion of the Plymouth Brethren, and made the charge against them of holding heresies.

As the statement has been circulated in this country through your periodical, Dr. De Sanctis particularly requests that you will insert from him this explicit contradiction.

It is greatly to be regretted that the Free Italian Churches have, through the influence of Count Guicciardini, been led in many cases to adopt Brethrenite doctrines and practices, such as the rejection of that real pastorship and ministry, which ought, according to the ordinance of Christ in Eph. iv., to be ever maintained: and the hands of those who, for various reasons, do not belong to the Waldensian body, ought to be strengthened rather than weakened in any opposition to Brethrenism. This cannot be done, I believe, unless the opposition be intelligent, and unless the endeavour is made to lead converted Italians into such definite organization as they are enabled to carry out: many points may be aimed at which cannot be reached at once.

As Mr. B. W. Newton's name has been introduced into your pages, allow me to mention that he has no connection with any Brethrenite party (of whom there are, I believe, really only two, Darbyites and New Darbyite): nor has Mr. Newton had any connection with Brethrenites for the last seventeen years; and he ever protested against their present system of doctrine, &c. On this point, I may refer to "Christ the End of the Law for Righteousness"—nine letters to the "*Record*,"

which I published last year (Houlston and Wright, Paternoster Row).

I greatly desire that the warnings of Dr. De Sanctis may be heeded, and his efforts and labours blessed. In his more recent publication, "*I Plimuttisti*," he states very distinctly that the Brethrenites, in their charges against Mr. Newton, simply treat him as some amongst them do all Protestants (p. 37).

I remain, yours, very truly,

*May* 14, 1864.

S. P. TREGELLES.

### "ROMANISM IN LONDON."

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—In your *May* number of "*CHRISTIAN WORK*," Mr. Gilbert, in his paper showing the increase of Romanism in London, falls, I think, into a gross and dangerous error, or will be so understood, when he asserts as follows:

"We are told by Protestant teachers that the ancient spirit of Catholicism, physical despotism, and persecution, are as rife in its bosom as in the time of the Inquisition. This is a simple absurdity, if not a slander: the modern Catholics are too wise in their generation to employ such old-world weapons. Be assured that the clumsy apparatus of racks, burnings, tortures, prisons, and thumb-screws are gone with them for ever, and that they use the more powerful weapons of brotherly love, charity, and good works," &c.

Now, we fear they are not gone for ever, that they and the persecuting spirit are just laid aside for a time—they are partially "gone" in present circumstances, when Rome has not the power to employ them, and, moreover, when she, in her wisdom, finds a conciliatory, temporising policy better adapted to her ends; but that the persecuting exclusive spirit is still rife in her bosom, is evident from passing events. The other day, in the streets of Limerick, I think it was, the Rev. Mr. Guinness was savagely assaulted by this same



"Catholicism," for preaching the Gospel; and it is notorious in this free country, that often public meetings and liberty of speech are attempted to be put down by the brute force of papists, and the speakers are assaulted by brickbats and bludgeons, and we refer Mr. Gilbert to an article in the same number of "CHRISTIAN WORK," entitled, "Spanish Catholicism—the Holy Week at Madrid." He will see that racks, burnings, and the Inquisition are still operative; for listen to one quotation:

"If the flames can protect a country from the contagion of scepticism, Spain, thanks to this pious *auto da fè*, must be safe indeed."

But if Mr. Gilbert means that the charity and brotherly love now manifested by Rome is only an expedient, and not a real concession, as being better adapted to her ends in this age and country, why does he say that the "rack, &c., are gone for ever"? Why does he not tell those multitudes of ignorant Protestants that it is only a temporary expedient of Rome, and so prevent, if possible, that proselytism, by Catholicism, which he deprecates, and which is to be attributed in a great measure to Protestants sending their children to popish seminaries, and contributing their money for their institutions, under the delusion that Rome has ceased to be a persecuting power?

Again we ask, why is "Catholicism" despotic and sanguinary in Spain, and liberal and brotherly in Great Britain? And does Mr. Gilbert know Rome better than herself? She reiterates to us that she is "unchanged and unchangeable;" and, indeed, this unchangeableness is the sole buttress of her asserted infallibility, nay, of her existence: and it is to be feared that the meekness which she now manifests is just another proof of her worldly wisdom, and significant of her accommodating character; and that she has still the will, and only wants the power, to take up again the old-world weapons of "burnings, racks," &c. But if she has really "for ever" come to practise "brotherly love, charity, and good works," let us receive this "Catholicism" into the brotherhood of Christendom, and mutually fraternise, for those qualities are the very genius of our Christianity, and the evidence of discipleship, for "by their fruits ye shall know them." I add, that it would be well if Protestant clergymen showed that zeal and self-denial invariably displayed by Roman Catholic priests.

I am, &c.,

May 18, 1864.

J. S.

#### MEDICAL MISSION WORK.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—I have with intense interest and with cordial sympathy read the letter in the May number of CHRISTIAN WORK signed "Joseph Palmer," on the subject of Foreign Mission Management. I fear, however, the proposal is somewhat premature, and that men's minds are

not yet ready for its reception, though the time will come, no doubt, when our foreign missions shall be worked on an unsectarian basis, and when all foreign missionaries shall be sent out, not as sectarian agents, but as representing the whole truly Christian body of the country.

I have long been of opinion that were the members of different churches set to work together for Christ in the bonds of Christian fellowship, without any compromise of their respective principles, they would soon come to know each other better, and to love each other more, and that all the asperities of sectarianism would melt away under the light and heat of the Sun of Righteousness, which shines alike unto all and upon all them that believe.

Under this conviction I wrote as long ago as October, 1849, to Sir Culling Eardley, recommending the subject of Medical Missions to the consideration of the Evangelical Alliance, as one upon which Christians might be got to act together. I represented to him that though the discreditable asperities of sectarianism might render united action impossible as yet among the teachers and preachers of the doctrines, that among all real Christians of every denomination there is no difficulty in the way of union for the exercise of Christian benevolence and philanthropy; that therefore the subject of medical missions was highly worthy the consideration of the Evangelical Alliance, a society which was instituted for the purpose of bringing Christians of different denominations to act together, so that the world might again be presented with the spectacle of a Christian unity. I went on to say, "The extension of the Evangelical Alliance has mainly been prevented by the want of a common object of labour as a visible exponent of its principle. What is it doing? is the question often asked (this was written in 1849), to which the member of the Alliance is somewhat puzzled to make a reply. The truth is, that the fear of disunion has prevented it from doing anything, and that any work on which all can agree to labour together has never yet been suggested. Here there is a labour of love on which every Christian man may engage without any compromise of his distinctive principles. Here is an imitation of Christ, the verisimilitude of which no one can deny. Here is a work of so catholic and unsectarian a character, that every Evangelical Church alike will feel its beneficial influence. To heal the sick, to relieve the distressed, to visit the fatherless and the widow in their affliction, to commend the Gospel of God by beneficence, and to melt the obdurate heart by kindness, are acts of Christian charity which all recognise as becoming the Christian profession. I can imagine no object so befitting the patronage of the Evangelical Alliance as this one, which can elicit no difference of opinion, over which Episcopalians, Presbyterians, and Independents may rejoice together."

Time has rolled on, and the Evangelical Alliance is about again to assemble in Edinburgh, and the

Medical Missionary Society, which was in its infancy in 1849, has since then made itself known by its fruits; already medical missionaries of its bringing-up are found in India, China, Syria, and Madagascar, and (in evidence of its catholicity) in the service of different missionary bodies. The Edinburgh Society are however striving to do more than this. We refer your readers to the letter on Medical Missions which appeared in the April number of your Journal, explanatory of a plan for indoctrinating the native Christian medical students of our Indian colleges with a Christian and missionary spirit, so that they may become Evangelists to their own countrymen,—a plan catholic, yet thoroughly Christian and evangelical, in its principles, practices, ends, and aims. A plan of which the excellent Bishop of Madras, and the various missionary bodies there (to whom it has been communicated by Mr. Paterson, the Society's medical missionary), cordially approve, and to which they have given promise of co-operation and support.

I cannot presume to suggest in what form the Alliance should extend its patronage to this work; but I know for a truth, tested by ample experience, that it is a Christian work, powerful for the pulling-down of the walls of separation, and powerful for the preparing a willing audience, and for the opening of ways of access to the preachers of the Gospel, while its ways are the ways of pleasantness, and all its paths are peace. No society has done so much good, that I know, with so small an expenditure of money, as the Edinburgh Medical Missionary Society. Two of its precious characteristics are cheapness and efficiency. I shall not encroach further on your limited and valuable space, my object simply being to direct the notice of the members of the Alliance to this subject, which may be made the first step, without diplomacy or compromise, to a more extensive unity, until, like the shining light which shines more and more unto the perfect day, men may be brought by degrees to see with one eye and to believe with one heart.

Yours,

Edinburgh, May 13.

K. M.—.

## FOREIGN MISSION MANAGEMENT.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—In *CHRISTIAN WORK* for last month, there is a letter, which is designed to recommend the merging of all existing agencies for the conversion of the heathen into one unsectarian mission, to be called "The British Mission to Foreign Lands." Every Christian must approve of the spirit displayed by the author of this proposal. It is eminently in harmony with the brotherly love which all the disciples of Christ should cherish towards one another. But to approve of the spirit which has prompted the proposal, and to approve of the proposal itself, are by no means the same thing. Besides the two objections stated, and answered by its author, there are others which it will not be so easy to set aside.

In the first place, the plan of conducting foreign missions advocated is opposed to the opinion, conscientiously entertained by many Christians, that it is to the Church as a body, and not to individual members of the Church who may choose to associate together with that object, that Christ has entrusted the work of extending his kingdom in the world. It is not necessary to state at length the arguments by which those who hold this view are accustomed to support it. I may merely advert to the mission of Paul and Barnabas to the Gentiles, which was the result, not of any private communication to them, but of a communication made to the prophets and teachers of the Church in Antioch, which enjoined them publicly to set apart these two missionaries to the work to which they were divinely called. Now, whether this view of the mode in which missions to the heathen should be managed is based on Scripture or not, it is plain that those who do believe it to be in harmony with the mind and will of Christ, could not abandon their present plans of operation for that suggested.

But there is a second objection to the plan of a general society to embrace all denominations of Christians, based on its impracticability. It could not be acted upon without leading to greater evils than those connected with the present mode of operation.

It is true, as stated in the letter, that Ragged Schools, Preaching Stations, City and Town Missions, Open-Air Missions, and Domestic Missions, are worked on unsectarian bases. But no argument in favour of a Foreign Mission Society which shall include all Christians, can be drawn from this fact; because there is an essential difference between the objects which the two classes of operations have in view. The societies specified seek simply to bring the objects of their benevolence to the knowledge and belief of the truth. They do not attempt to form those who have been brought to Christ into churches; but leave them to connect themselves with any of the existing churches around them which they may prefer. The object of Christian missions to the heathen, however, is not simply to convert individuals to the faith of Christ, but to unite these converts in Christian fellowship by forming them into churches. The apostles organized churches, and ordained elders, in every city in which they planted the Gospel. And the imitation of their example in this respect by missionaries in the present day is indispensable to insure the permanence of the results accomplished by them. Now, what would be the inevitable consequence of any attempt to form the converts from heathenism into churches, were all existing missions merged into one society? It would be sectarianism of the worst kind to select its agents exclusively from one denomination of Christians; and it would be impossible in all cases to associate in the same sphere only those who belonged to the same denomination. Supposing, then, that there were associated in the same mission field an Episcopalian, a



Congregationalist, and a Presbyterian, each of whom was fully convinced in his own mind that the form of government preferred by him was that which possessed the sanction of the Head of the Church, and should be adopted by the new converts to Christianity when formed into a church; or a Pædobaptist and an Anti-Pædobaptist, one of whom conscientiously cherished the conviction that the members of the church would be chargeable with a dereliction of duty, if they neglected to dedicate their children to the service of God in baptism, while the other as conscientiously refused to admit to that ordinance any who were incapable of making a personal profession of faith in Christ; would not the strife occasioned by these conflicting views be productive of incalculably greater injury to the cause of truth than the existence in the near vicinity of one another of distinct missions, the members of which, though not incorporated in one body, were willing to co-operate as far as their convictions of duty would permit.

In confirmation of these views, it may be noticed that in some of the cities in which mission agencies have long been employed, it has been found highly advantageous to supplement them by mission churches; and that these mission churches are necessarily denominational, or attached to one or other of the different sections into which the visible church is divided.

In most cases the labourers in the mission field, being unfettered by the historical associations, and it may be prejudices, which influence Christians at

home, cheerfully obey the apostolic admonition, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." And this hearty co-operation is the only union attainable, or desirable, so long as differences of sentiment in regard to its administration divide the church.

I am, yours cordially,

D. D.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—Through my letter on Foreign Mission Management, which appeared in your columns this month, I have been brought into correspondence with several like-minded Christians, some of whom, unknown to each other and to me, had for some time past been seeking to arouse their fellow-Christians to the importance of unsectarian missions, the employment of lay agents and native teachers, the promotion of self-supporting missions, and the furtherance of Christian missions through the medium of Christian emigrants and travellers.

A meeting was held last week on the subject, and a second meeting to-day. We are to meet again (D. V.) on Wednesday next, and I hope next month to be able to give more details of a work for which the Lord seems to have been preparing many minds at the same time.

I am, dear Sir, yours truly,

JOSEPH PALMER.

12, *The Grove, Lewisham, May 18, 1864.*



# NEW BOOKS

## BEARING ON

### CHRISTIAN WORK.

#### THE QUARTERLIES.

THIS number of the QUARTERLY is full of interest, and sustains its reputation for thoroughness and effective treatment. *Pompeii* is one of those papers for which one looks elsewhere in vain. *Sir William Napier* is generously handled. *Shakespeare and his Sonnets* furnish the occasion of an ingenious and able literary argument, to prove that they reflect various incidents of the passion of the Earl of Southampton and his affianced bride Elizabeth Vernon. *The Privy Council Judgment* is the topic of most present interest. The struggle within the Church of England has led to the occurrence of events which are wholly without precedent, and which seem to threaten consequences of evil which cannot be overrated. The trial of the writers of the Essays and Reviews has shown the utter unfitness of our existing machinery. Whilst French Protestantism rejects M. Athanase Coquerel, the English Church retains Mr. Wilson. The judgment may have lodged some false principle, some doubtfulness of truth, which will remain after the present reaction has died out. Technically, the declaration of the judgment, that "the Court has no jurisdiction or authority to settle matters of faith," is true; but really, it is false. Ten thousand clergy may protest in the name of common honesty and common sense that everlasting does mean lasting ever; but the allowance of the one denial destroys, so far as the authority of the Church, the effect of the assertion of the ten thousand. However, by the peculiarity of its processes, the Court, while it has acquitted the teacher, has left the teaching unsanctioned. Practically, notwithstanding, the judgment sustains a liberalizing movement, which must result in a Church founded on negations. Broad Church will overspread the land, and the day of doom will not be far behind. How are these evils to be remedied? First, by reforming the Court of Appeal. The two Archbishops, indeed, have dissented; but then, for the first time since the Reformation, the Queen is advised by a Committee of the Privy Council to reverse a sentence of the Spiritual Court for false doctrine, against the consent and advice of the two highest spiritual authorities of the realm. Secondly, by a revival of Convocation. If it were ruled by the highest temporal courts that the formularies of

the Wesleyan body failed to express what they intended to require of their office-holders half as completely as by the recent judgment it has been decided that the Thirty-nine Articles have failed to express the meaning of the Church, the very next annual Conference would right the wrong.

The LONDON QUARTERLY opens with an article, written in a reverent scientific spirit, upon *Life in Deep Seas*, and is followed by a pleasant paper on *Robert Browning*, one of many significant signs that this most thoughtful poet is passing at last from the admiration of a few to the reading of the crowd. Africa is explored through Speke's *Journal*, and the Amazon in company with Bates's *Naturalist* upon that river. The commemoration draws out one of the tributes to *Shakespeare* of which the English mind is latterly so prolific, and one which will take its place with the best. *The Ancestry of the Wesleys* forms a chapter of unusual interest in religious biography, and is treated with so much ability and fullness of information, that it must take position as one of the principal authorities on the antecedents of Wesleyanism. The last and much the most pretending paper is the continuation of the assault upon Renan. The promise of vigour held out in the previous number is sustained. The synoptical gospels in M. Renan's arrangement of them are largely discussed, as are also the Gospel miracles and the mythical theory, and with as much learning as cleverness. As the most formal and deliberate reply that has been made to the *Vie de Jésus*, these articles are noticeable, and would repay republication.

The BRITISH AND FOREIGN EVANGELICAL REVIEW does not present many claims to special notice. There is a brief historical review of the *Tübingen School*, and a biography of *Francis Hutcheson*, and a fine criticism on his system, that are much the best things in the number; Mr. Napier's *Claverhouse* is accused of petulance, spleen, and ill-temper. *Montalembert on Toleration* is the text of a sermon on Romish intolerance. A lady's *Spanish Reminiscences* furnish some interesting sketches of contemporary religious life in Spain, and is written in a very fair and pleasant spirit. There is an article borrowed from America, upon *Charles Wesley's*



*Hymns*, valuable for its knowledge of a somewhat unknown subject, but that would have been more valuable had there been a higher power of criticism. The last paper is abridged from the *PRINCETON REVIEW*, and is a defence of the Prophecies of Isaiah from the disintegrating theories of *Dr. Davidson*.

The *NATIONAL* opens with a review of the literature on the Apocalypse, a careful paper, and moderate, considering the opinions it enunciates. The authorship is granted to John the Apostle by internal and external evidence; the date is fixed between 60 and 69 A.D. At the same time, English theologians are taunted with not seeing, like De Wette, "that if the apostle wrote the Apocalypse, he did not write the fourth Gospel." The interpretation offered is preterite. The Roman Empire is symbolized by Nero, its head: he is Antichrist. The millennium falls out because John paints a subjective state of things for which there can be no objective correspondence. The general conclusions are, that a historic basis must be sought for the interpretation; that the book does not contain a detailed history of the Church; that there are many images for which there is no corresponding circumstance or event; that the series of visions is progressive and not synchronous; that in prophecy a day means a day unless the number be indefinite, and that no Church has a right to employ its language against another. The number closes with a review of the so-called Book of Enoch, under the fanciful title of *Early History of Messianic Ideas*. It is the writer's object to show that between the Old and New Testament there is a literature of transition, in which the doctrine of the Messiah was developed, and to which the Book of Enoch is the clue. He says that the person of Christ has been disguised by his disciples "in Messianic costume," that the Book of Enoch has spread its muddy waters over the New Testament, that we must "be prepared to discharge from the Christian Scriptures their whole inherited system of Messianic doctrine, and penetrate to the individuality of Jesus."

CARY the shoemaker, Marshman the weaver, and Ward the printer, are three names significant in the history of India or of missions; and Marshman's son has perpetuated their pure fame in a worthy biography.\* A popular edition of this work has been long demanded. And, by omitting certain illustrative historical notices and the entire melancholy controversy in which the missionaries were involved, Mr. Marshman has brought his work within reach of a large class of readers, and, without losing, rather gaining in worth and interest. How those three unlearned men laid the foundations of modern Indian missions, amid what sore dis-

couragements and with what unsurpassed self-sacrifice, industry, and success; how they were attacked by Sydney Smith and defended by Southey, attacked by Marsh and defended by Wilberforce and Grant, persecuted by the Government and beloved by their converts, and at last triumphant,—all may now read in this fascinating volume. Ward was the first to die, after "the three old men had lived and laboured together for twenty-three years, as if animated by one soul." Eleven years, and Cary followed. "He never took credit for anything but plodding, but it was the plodding of genius. To him the Bengalese language has been more indebted for its improvement than to any other individual, European or native. He enjoined on his executors that the only memorial on his tomb should consist of the inscription—

WILLIAM CARY,

Born August, 1761, died (1834).

"A wretched, poor, and helpless worm,  
On thy kind arms I fall."

Marshman survived him four years. His application to business was indefatigable, and he thought nothing of sitting up half the night to accomplish an object. He plied the shuttle with the Greek grammar before him, and, before he was twenty, had laid in such stores of knowledge as few even in the most auspicious circumstances have been able to acquire. He died, like his colleagues, in graceful poverty, after having, in conjunction with Mrs. Marshman, devoted a sum little short of 40,000*l.* to the mission, and that not in one ostentatious amount, but during a life of privations. While in England his constitution was feeble; and Huntingdon, the once celebrated preacher, whom he visited before he embarked, exclaimed, on hearing of his design, "You go out to India! Why, you look as if you had been kept by the parish!" Yet, a few days before his death, he calculated the value of all the medicine he had taken in India in thirty-five years, and found it not to exceed twenty shillings.

The three Serampore missionaries "were enabled, by severe and protracted labours, to contribute a sum which at the close of the mission was found to fall little short of 80,000*l.* They were the first to enforce the necessity of giving the Scriptures to all the tribes of India. They were the first to insist on the absolute exclusion of caste from the native Christian community and Church. They established the first native schools for heathen children in Hindoostan, and organised the first college for the education of native catechists and ministers. They printed the first book in the language of Bengal, and they laid the foundation of a vernacular literature; and they were the first to cultivate and improve that language, and render it a suitable vehicle for national instruction. They published the first native newspaper in India, and issued the first religious periodical work."

Mr. Cook's name has received so much prominence in connection with the proposed Bishop's

\* *The Story of Cary, Marshman, and Ward, the Serampore Missionaries*. By JOHN CLARK MARSHMAN. Popular Edition. Cr. 8vo. pp. vii. 391. London: Strahan. 1864.

Commentary, that a volume of sermons\* from him will be turned to with interest. They are mostly biographical, and, as sermons on characters, are noticeable. Those on dogmatic subjects are even more attractive at present; and among these there are three on Inspiration. On this doctrine he affirms the main point is to discuss what the Scriptures say of themselves. He holds that "every writer in the Old Testament, to the close of the canon, took all the books which were believed to have the Divine sanction to be part and parcel of God's revelation of Himself," and that "such is the light in which the inspired writers of the New Testament, in which Our Lord Himself represents the Book." The inference that the Scriptures are therefore "absolutely free from human error, literally and universally correct in every detail," he declares "we have no right to impose upon any as an article of faith." He thus seems to occupy that middle ground which he claims for the great English Divines.

A fresh book in refutation of Millenarianism is a novelty in these days; and Mr. Lyon has produced it without losing his temper, a greater novelty still.† It is a cheap edition of a series of papers "rearranged and to some extent rewritten," and winds up with a curious discussion between the author and Dr. Cumming. It is on the whole fair, and from its cleverness and style will be interesting to those who take either view of the subject.

Dean Alford's Notes on the Queen's English‡ will be found an admirable companion to Treuch's popular Lectures on Words. Right speaking is by no means unworthy of a Christian man; rather should his words be the fittest and best of any. The importance of his special message justifies special care in the choice of language to set it forth. And any one who will read this choice little book will find many faults detected and many excellent hints. No apology is needed for its want of shape, since its very informality imparts peculiar interest, and its frank, easy style opens it to a wide class of readers.

"CHRIST at Sychar"§ is the title of a compact little volume by the Rev. Norman Walker, in which he expounds the remarkable conversation of our Lord with the woman of Samaria. The passage itself, as every devout and earnest reader must often have remarked, is an exceedingly interesting one, and the truths which it presents to us are

among the most glorious and instructive that revelation unfolds. The lessons of the incident at Sychar, and the conversation to which it led, are expounded by Mr. Walker with a shrewd and careful regard to the true meaning and import of the sacred narrative; with a devout appreciation of the wonderful grace and loving-kindness which it unfolds; a penetrating insight into the workings of the human spirit, and an earnest regard to the great spiritual change which our nature must undergo. If sometimes we might desiderate a greater liveliness and variety of style and manner in Mr. Walker's treatment, we must at least commend him for never straining after effect, and remember that sober-minded faithfulness in an expositor is of far higher value than brilliant diction or highly-wrought pictures.

"CATHOLICISM and Sectarianism,"\* by the Rev. Islay Burns, is a plea for Christian union, and of course for Catholicism. It is a re-publication, to which the author felt it right to have recourse, in consequence of a very unlooked-for accusation brought against the essay by some who do not scruple to avow their preference for Sectarianism over Catholicism. The paper is eminently characterised by a spirit of candour and charity, and is not less remarkable for its intellectual ability and acuteness, than for the richness and beauty of its style. We commend it very cordially to the readers of CHRISTIAN WORK, thoroughly assured that it is written in the very spirit which they are sure to sympathise with. Its delineation of the real unity of the Christian Church is happy and effective, and its mode of clearing away difficulties towards union combines at once a regard to truth and a regard to charity. The spirit of the latter part, in which the author indicates a variety of points in which the members of the various denominations may derive lessons from each other, is eminently seasonable and instructive. The paper, we earnestly hope, will obtain an extensive circulation.

#### GERMAN LITERATURE.

THE Leipzig professor, V. Zezschwitz, who some years ago gave up his professorship to gain more literary leisure, has enriched the treasure of German theology by a work of the most comprehensive and profound learning, just such as you would expect from the pen of a genuine Saxon scholar, on a theological subject of the most immediate practical bearing. I speak of the first volume of his "System of Church Catechetic,"† in which he, in 731 pages, traces the history of church education from the remotest antiquity down to our days.

\* *Catholicism and Sectarianism: a Plea for Christian Union.* By the Rev. ISLAY BURNS, A.M., Minister of St. Peter's Free Church, Dundee. Edinburgh: Edmonston & Douglas.

† *System der Kirchlichen Katechetik.* Erster Band, Der Katechumenat oder die Lehre von der Kirchlichen Erziehung. Leipzig, Dörffling & Franke. 1863.

\* *Sermons preached in Lincoln's Inn Chapel, and on Special Occasions.* By F. C. COOK, M.A., one of Her Majesty's Inspectors of Schools. 8vo. pp. 362. London: Murray. 1863.

† *What saith the Scriptures Concerning the Kingdom and Advent of Christ?* By W. P. LYON, B.A. Cheap Edition. Post 8vo. pp. xi. 244. London: Elliott Stock.

‡ *The Queen's English; Stray Notes on Speaking and Spelling.* By HENRY ALFORD, D.D., Dean of Canterbury. Cr. 8vo. pp. xii. 257. Cambridge: Deighton, Strahan. 1864.

§ *Christ at Sychar: an Episode in Our Lord's Ministry.* By Rev. NORMAN L. WALKER. London: Nisbet & Co.



The author complains, that although secular education, if it be sound, finds its consummation only in religious education, no attempt has yet been made at anything like a real system of the aims, means, and laws of the latter, even in an historical sense; whereas the former can boast of many and important scientific works of the first rank, as, for instance, the masterly book "History of Education," by the famous V. Ranmer.\* Professor V. Z. wishes to supply this deficiency. He lays, in the first volume, the historical foundation for a catechetical theory. The largest amount of independent research is embodied in the exposition of the manner in which the church of the middle ages carried on popular education. The standpoint of the author is that of a Lutheran, but without any sectarian narrowness. "I hope," he says, "nobody will withhold from me the testimony, openly and sincerely, to have stated whatever appeared to me good and true in any other ecclesiastical bodies and times, or wrong and defective in my own church." He willingly confesses, that although he values the higher doctrinal purity of the Lutheran church, as compared with that of the church of the ancient fathers, his own church may learn, in regard to popular education, a great deal from other churches, declaring at the same time his conviction that "all churches together have their higher model in the grand educational system of Christian antiquity."

Whatever may be the theological views of the reader, and whatever degree of learning he may possess, if he loves Christ and His kingdom, he will derive a vast amount of most interesting instruction from the work of the Leipsig professor; and the Christian missionary also will get his share. It is a most excellent book; and just for this reason we could have wished that the talented and amiable author had adopted a more simple and lucid style, and condensed the unusual amount of rare learning into a smaller compass.

The most recent publication of the same author† contains three addresses delivered at Frankfort-on-the-Maine, on Christian subjects, calculated to promote the interest of Home Missions, and characterised throughout by brilliancy of thought and language. The Professor had been invited to Frankfort by the Central Committee for Home Missions, and his success (Zezchwitz is one of our

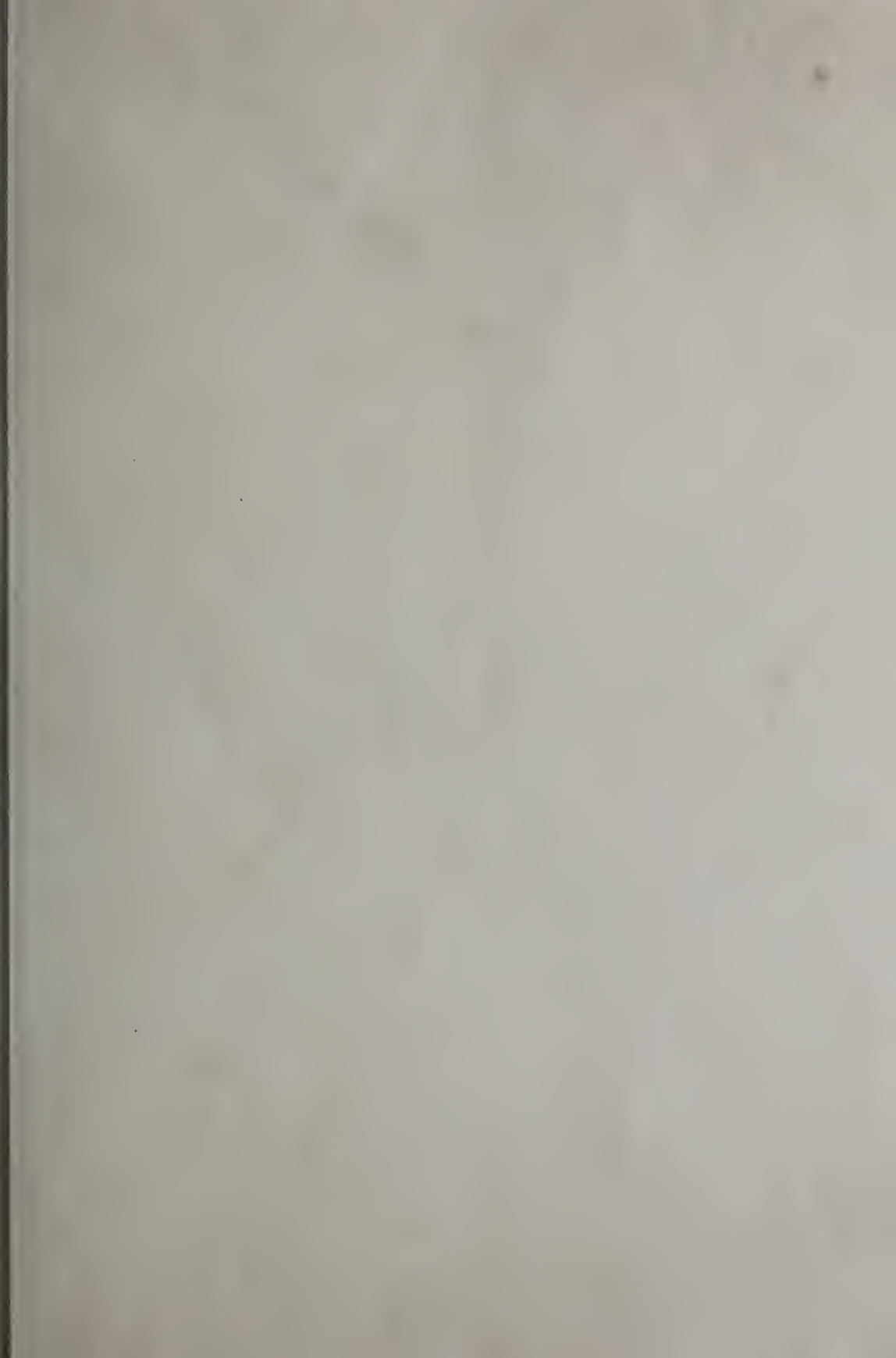
greatest religious speakers, his printed sermons\* are real master-pieces) is reported by the newspapers to be quite astonishing. The first of these three addresses turns on the nature and aim of Home Missions, which he regards as a wholesome reaction in the body of the Church—a reaction of life, indeed; and wherever it is carried on in a healthy manner, of health left; but still a reaction called forth by some special disorder. In the two following addresses the Professor enlarges—in close connection with the theme of his first speech—on the human and divine factors of popular education. He sees the human factor in family and national life, especially in the former. And where do we find a better model of educational agencies in the form of family life, than in Israel, of whom God Himself was the educator? The educational forms among the Jews have been very harshly judged; even Herder passed a one-sided sentence on them. But all, in his days, were full of prejudice against the Old Testament itself. The best warrant, however, for the high ideal with which the Mosaic ordinances conceived the aim of education, is given by that commandment which enforces the duty of honouring father and mother. What nation would offer an equal sanction to home and family life? for the law of the living God Himself, in which the nation had the basis of its whole life and its highest authority, placed the will of father and mother in the light of divine honour. It is therefore quite natural that no nation of antiquity should be found by which matrimony was held in such pure and high honour as in Israel. We may readily admit that among other nations the heroic greatness of woman preponderates, but it is quite certain that the moral and spiritual delicacy of the Jewish woman—think of a Hannah, a Ruth, a Mary!—has nowhere been equalled.

But we must take leave of our author, who has since delivered a long course of as yet unpublished lectures on important Christian questions, as regarded in the light of Church history, and has attracted an ever-increasing audience from among the educated classes of Frankfort, including many who, among the shoals of a destructive philosophy, had—perhaps from their earliest youth—made shipwreck of their faith. All our large German towns stand in need of religious speakers like Professor V. Z., uniting in themselves so much power of thought and speech, that even our worshippers of genius, so numerous among our townspeople, who have quite forgotten the way to church, may find it difficult to resist the (spell?) and remain at home.

\* *Geschichte der Pädagogik*. 4 Bände, Dritte Aufl. 1857-1861. Stuttgart. The fourth part, containing the History of the German Universities, has been translated into English by H. BARNARD (New York, 1859), in whose "American Journal of Education," extracts also from other parts had already appeared. (1857-8.)

† *Innere Mission; Volkserziehung und Prophetenthum*. Frankfurt-am-Main: Heyder & Zimmer. 1864.

\* *Zeugnisse vom guten Hirten*. Leipzig: Dörfling & Franke. 1864.





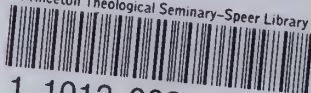
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